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The Missionary Review of the World

VOL. XXXIX. OLD SERIES

VOL. XXIX. NEW SERIES

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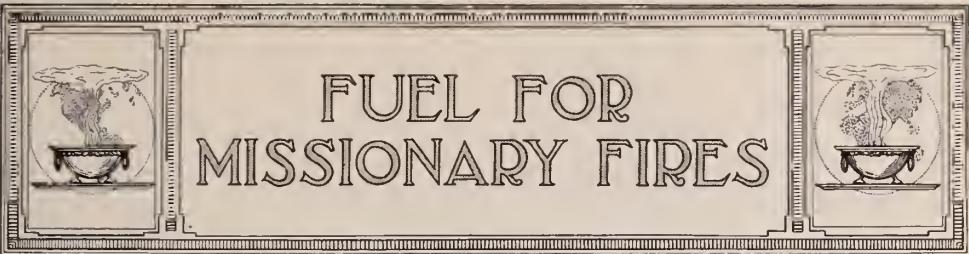
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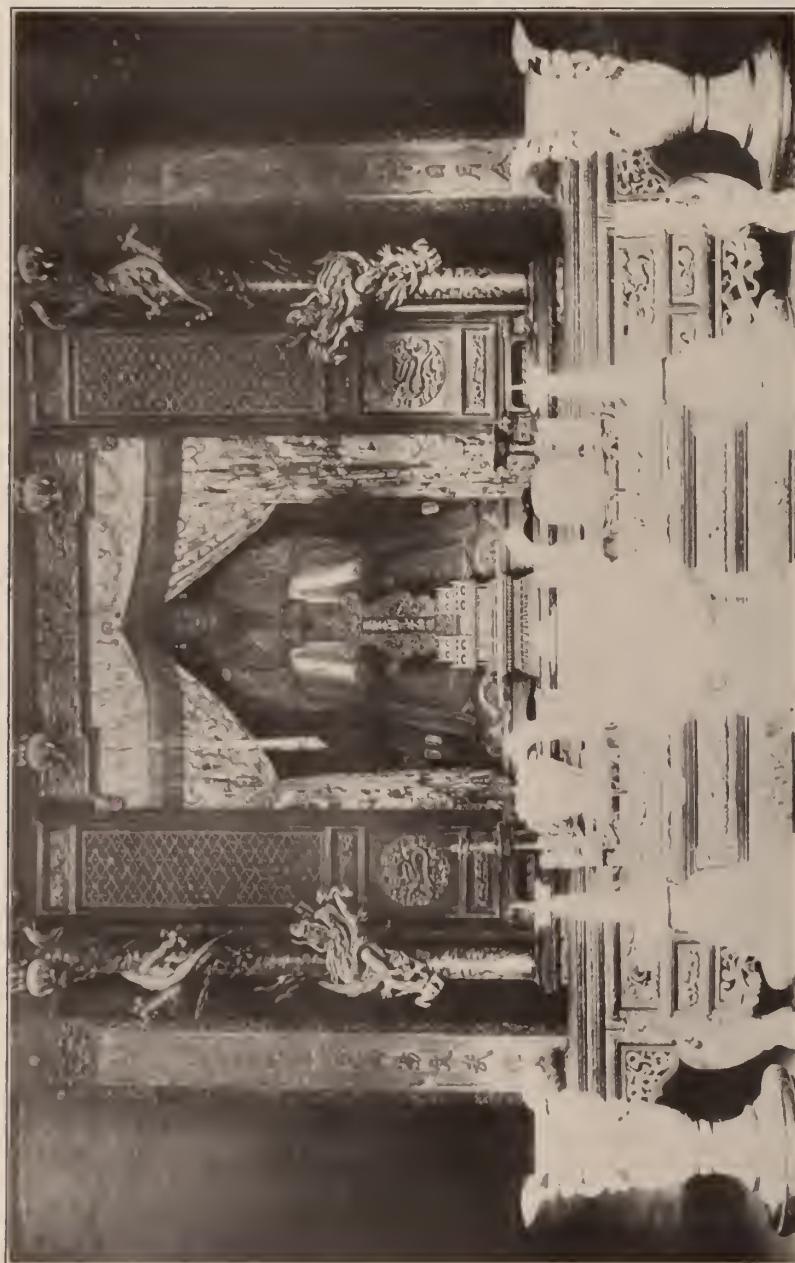
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FUEL FOR MISSIONARY FIRES

1. The Philippine Islands have made more progress, intellectually and economically, in the past fifteen years under American rule than in the previous four centuries. (See page 110.)
2. The fifty thousand students enrolled in the intermediate and secondary schools in the Philippines constitute one of the greatest evangelistic opportunities in the world to-day. (See page 114.)
3. China is worth winning for Christ rather than to militarism. With four times the population of the United States she has in the eighteen provinces (exclusive of her four great dependencies) an area of one and one-half times the United States, including Alaska. (See page 91.)
4. The Presbyterian Church in Rio Janeiro has about fourteen hundred members, who contribute an average of ten dollars each annually for church purposes. (See page 115.)
5. In Tali Fu, Yunnan Province, more converts were recently baptized in one day than had been won in thirty years of early missionary effort. (See page 108.)
6. The churches in South America are being drained by the war of their young men, who have returned for military service to Europe, and the problem of self-support is becoming a serious one. (See page 118.)
7. President Yuan Shih Kai has included in the classics, which he is studying daily, selections from the "Save-the-World Classic" (the Bible), prepared by a missionary and presented to Yuan at the suggestion of the Chief of Ceremony. (See page 123.)
8. The Buddhist priests in Tibet are so degraded and ignorant, and so closely identified with the home life of the people, that they form the greatest obstacle to Christian missionary effort among Tibetans. (See page 128.)
9. A new plan of city evangelization; which places more responsibility on resident workers, is being inaugurated by Presbyterians in the province of Shantung. (See page 141.)
10. An English missionary society is appealing for volunteers to carry on the work of German missionaries in India, who have been removed by the government from their fields of work. (See page 146.)
11. Representatives of twenty-two different nations, engaged in the work of the China Inland Mission, are finding in their spiritual service for China a bond that keeps them united even in time of war. (See page 149.)
12. Samoan women who are going with their husbands as missionaries to the wild Papuans of New Guinea, where missionaries were eaten by cannibals only fourteen years ago, are proving not only their missionary zeal but their ability as workers.



ONE OF THE DYING RELIGIONS OF CHINA

The image of Confucius in the temple at Chefoo, Shantung.

THE MISSIONARY REVIEW OF THE WORLD



Vol. XXXIX, No. 2
Old Series



FEBRUARY, 1916

Vol. XXIX, No. 2
New Series

¶ SIGNS - OF - THE - TIMES ¶

PRAY FOR THE PANAMA CONGRESS

THE Congress on Christian Work in Latin America is to convene in Panama February 10th, and about three hundred delegates are expected. The difficulties of transportation and the limited accommodations have turned aside many who planned to attend, but the delegates are leading men and women of evangelical churches and represent practically all the Protestant denominations of North America and sixty-seven missionaries and Latin Americans.

The daylight sessions will be devoted to the discussion of the Commission reports and the evening sessions to popular meetings, each address by one North American and one Latin American. There will also be evening evangelistic meetings in Spanish and English for the benefit of the people of the Isthmus—North Americans and other residents.

The Congress will be held in Hotel Tivoli. There will be a frank and friendly discussion of actual conditions in Latin American lands, with freedom of speech, so far as it is Christian in spirit and relates to vital facts, but without bigotry or unnecessary acidity. It is expected that Dr. Robert E. Speer will be President of the Congress, and his presence in the chair will insure courtesy, constructiveness, spirituality, and prayer as characteristic of the sessions.

Among the distinguished delegates from the United States are Dr. and Mrs. John R. Mott, Dr. and Mrs. Lemuel C. Barnes (Baptist), Prof. Harlan P. Beach (Yale), Bishop Henry D. Aves (Mexico), Bishop Wm. C. Brown (Virginia), Miss Belle H. Bennett (Kentucky), Dr. John W. Butler (Mexico), Dr. S. H. Chester (Presbyterian), Dr. E. F.

Cook and Bishop Lambeth (Methodist), Dr. William F. Oldham (New York), Mr. and Mrs. E. E. Olcott (New York), Dr. John F. Goucher (Baltimore), Mr. Wm. N. Hartshorn (World's S. S. Ass'n), Dr. Wm. I. Haven (Bible Society), President H. C. King (Oberlin), Bishop A. W. Knight (Tennessee), Dr. Ira Landreth (Boston), Mr. and Mrs. Joshua Levering (Baltimore), Bishop A. S. Lloyd (Episcopal Board), Bishop F. J. McConnell (Methodist), Dr. A. McLean (Disciples), President C. T. Paul (Indianapolis), Miss Ruth Rouse (World's Christian Student Federation), Dr. James I. Vance (Nashville), Bishop Luther D. Wilson, and President W. Douglas McKenzie (Hartford). There is an equally distinguished list of names from Mexico, Cuba, Central and South America.

Following the close of the Panama Congress, February 20th, five or six deputations will visit various parts of Latin America to carry to the workers the spirit and message of the Congress, and to unite them in a study and plan for cooperation in their respective fields. Dr. L. C. Barnes will lead the conference in San Juan, Porto Rico; Dr. Charles L. Thompson that in Havana, Cuba; Dr. A. W. Halsey in South America. As soon as practicable a Mexico conference will be convened.

This is a time for prayer rather than for criticism. The Congress is for conference, not for legislation, and the spirit is one of loyalty to the highest ideals as set forth by our Lord Jesus Christ. Many differing viewpoints will be represented—pray that the viewpoint of Christ may prevail.

SPIRITUAL AWAKENING IN INDIA

"BEYOND all our expectations," says Mr. Sherwood Eddy in a letter, "an awakening in South India has already begun. Last year Indian Christian friends prayed for the campaign in China and asked, 'Why should we not have a similar awakening in India?' As they faced the terrible difficulties of caste, the opposition of Hinduism, and the need of their own churches they felt it was impossible. Finally, the Executive Committee of the South India United Church, with a Christian community of 165,000, proposed an evangelistic campaign in India. This United Church includes all the Christians of the Presbyterian, Congregational, Dutch Reformed, and Scottish churches in one body, and it equals in numbers nearly twice the entire Protestant community of all Japan."

In response to the invitation from this united church Mr. Eddy began a campaign in South India last October. After prayer and preparation, they united in a week of simultaneous evangelism, and when leaders of the church gathered at Vellore for their General Assembly, all were astonished at what had been accomplished by the Spirit of God in that first week. Mr. H. A. Popley, the Secretary for the evangelistic campaign, reported as follows:

"A force of 8,288 Christian workers gave themselves to proclaiming the power of Jesus Christ to build up a sound and lasting personal and national life among the people of India. These workers preached in 3,814 towns and villages of the Tamil country to audiences of over 300,000 people, and won 8,503 to a desire to study the power and teaching of

Christ, and 6,422 men and women to a determination to follow Him. A total of 14,925 people were definitely influenced during this one week to place themselves under the leadership of Jesus Christ. Thousands more have been influenced, to some extent, to feel that Christ is indeed the Hope of India.

"Travancore tells of a demon worshiper who deserted his shrine and declared that he would erect a temple to God in its place. In the North Tamil field meetings were freely allowed in Hindu temples in caste villages, and the workers were requested to speak frankly about Christ and His salvation. In another place a devil dancer promised on the spot to become a Christian. In one of the Telugu churches twenty-eight adults were publicly baptized.

"In the Church itself the greatest good is that the laity have been awakened to a sense of their responsibility. Every Sunday afternoon immediately after the service the whole Church goes out to preach the Gospel. The campaign has brought a new vision to the Church and for the first time the higher classes in the Church went and preached the Gospel to the poor and deprest."

TRAINING LEADERS IN INDIA

ONE of the most important and fruitful features of Mr. Sherwood Eddy's recent campaign in India has been his training conferences for Indian Christian workers, conducted in the six principal centers of South India and Ceylon. After crowded meetings in Madras, he met 200 workers from all parts of the Telugu field. The third center was Erode in the Tamil district, where 450

workers gathered and an evangelistic campaign was thoroughly organized.

At the close of one of the meetings a brilliant young Brahman student surrendered his heart to Christ and asked Mr. Eddy to be present at his public baptism. Only at great cost can a man come out from this proud caste-bound Brahman community.

In Jaffna, North Ceylon, 1,200 Christians and workers gathered in their annual meeting. They entered the campaign, and the work will extend during the next three years to Ceylon as well as India. During meetings held for three days in the colleges of Jaffna more than sixty high-caste Hindu students publicly confess Christ.

In Travancore, at Nagercoil, 400 workers gathered for a training conference, and 1,500 Christians assembled every night in the great Church to face their responsibility in the campaign. Mr. Eddy delivered his addresses to great congregations of Christians in a community numbering more than 80,000 in all in this field of South Travancore. These Christians are rising in a united evangelistic campaign for the winning of their country for Christ. Already one in four of the population of this native State is a Christian.

"Unmistakably God has begun a mighty work in South India. Only this week I journeyed into distant villages far from the railway to see men baptized from three different castes, who were won in the beginning of the campaign. Altho we have not yet succeeded in shaking the large cities or breaking the ranks of the Brahmins in large numbers, the campaign in India bids fair to sur-

pass that in China in its work in the villages, among the masses and among the lower classes. It is already enlisting a larger number of Christian workers than in China, and more widely affecting the Christian Church."

CHANGES IN CHINA

YUAN SHIH KAI, First President of the Republic of China has signified his intention of "accepting" the title and rôle of Emperor—he has already exercised the authority—and on January 1, 1916, took his seat temporarily on the imperial throne. The date for his formal ascension and the complete change back again from republic to empire has not yet been announced.

The council, supposed to represent the people, met on December 11th and voted unanimously to reestablish the monarchy—but with a constitution—and asked Yuan Shih Kai to become Emperor. The president declined the request and the next day issued a second mandate, accepting the position.

China is a huge country with an unwieldy, untrained mass of humanity. A strong central government is still needed to control them and to direct affairs of State. Yuan is generally acknowledged to be the strongest man in Chinese public life and the people look to him to guide the ship of state safely through the rocks. There are some noble and intelligent young men among the officials who have come to the front since the Revolution, but there are not a large enough number of them to fill the need.

The effect of the reversion to a monarchy upon missionary work and

Christian progress in China can not be foretold. It will depend on the *personnel* of the new government. President Yuan is, however, an intelligent man, favorable to religious freedom and to Christian work. He has given money freely to the Y. M. C. A., to missionary education, and Christian hospitals. As a representative of the people he has worshiped at the temple of heaven, but as president he has called into positions of influence many avowed Christian men. Pray for China and for Yuan Shih Kai.

FROM KOREA TO CHOSEN

TIMES of transition are always times of crisis and often of hardship. Korea is now in transition and the Church and Christians there suffer many hardships. Japan, having taken over the control of the country, naturally is working to press Korea and Koreans into the Japanese mold. The ideas of Japan are not Korean ideas, nor are the ideals of her rulers Christian ideals. Many officials lack tact and real brotherliness and do not act with consideration. Nevertheless the change from Korea to Chosen, from nation to province, seems inevitable, and possibly the sooner it is effected the better it will be.

Japan has made many physical improvements in Chosen—new highways, and railroads, new sanitation and civic advancement. Many laws have been enacted and are enforced with much benefit to the people. The educational system has been modernized and some moral reforms have been instituted. If Japan were a Christian land, with Christian ideals and rulers, there could be only thanksgiving for the transition and trans-

formation from a weak and backward nation to a modernized province.

Japan is not, however, Christian in aim or methods, and the people—especially the Christians in Korea—are suffering in consequence. A letter just received from a Korean correspondent, who was traveling in China, gives information which the Japanese censor would not have passed. Visitors to Korea see only the outward and beneficial results of Japanese rule. Those who live there see the other side. Our correspondent writes:

"Missionaries in Chosen do not interfere in politics, but are sent to preach the Gospel, and loyally support the nation and rulers that God places over them. Missionaries in Korea exhort church members to follow the precepts of Paul in the thirteenth chapter of Romans. The Japanese are straining every nerve to make the Koreans into Japanese. That too is no concern of the missionaries, altho we inwardly feel sorry for the Koreans.

"In spite of the real help missionaries are giving to Japanese, the present administration in Chosen apparently feel that Christianity interferes with their plans for 'Japanizing' the Koreans. Consequently they are doing all in their power to throttle Christianity without openly persecuting the church or antagonizing the law that guarantees religious liberty. The authorities do not say Koreans must not be Christians, but they indirectly do everything possible to prevent the spread of Christianity.

"The present law saying that religion must not be taught in *private* schools is an example. We have been hunting for an example of such a law among the leading nations, but

have found none. Even in Japan proper there is no such law. They also order missions to use a book on ethics which teaches ancestor worship. Most of the mission schools have permits which allow them to continue as at present for ten years, but some, like the Soon Chun schools, are without permits, and may be closed.

"On top of all this comes a law which says missions must obtain permission from the government every time they want to employ a helper, a colporteur, or a pastor, when they establish a church. One can readily see what this will involve if a local government official is biased against Christianity. Hiding behind red-tape he may find many opportunities to block Christian work.

"The great hope of Christians is in God. We must pray that the minds of the administration may be more favorable toward Christianity, and that missionaries and Christians may be given especial wisdom during this time of trial."

COOPERATION IN MISSIONS TO JEWS

WHILE there are in North America forty-five missionary agencies at work for the conversion of the Jews, there is no strong far-reaching interdenominational society conducted for this purpose. There are local societies in many cities, denominational work for Jews and some general agencies for tract and Bible distribution, but in America this great work in general is carried on through independent and small organizations. Only two American societies have as many as ten missionaries to Jews.

Great Britain has twenty-eight societies, one of which employs 312 workers, one 72, one 68, another 44, another 32, and another 31. The twenty-eight British organizations employ over four times as many missionaries to Jews as do the forty-five American societies and have three times as many mission stations. The London Society for Promoting Christianity among the Jews is the largest in the world. The Mildmay Mission to the Jews comes second. The former has forty-six missions in various parts of the world—the only far-reaching international work for Israel.

At the recent Conference on behalf of Israel, held in Chicago (November 18-19), an important step was taken in the formation of an interdenominational committee for Gospel work in "Behalf of Israel." With the exception of Poland and Russia there is no land where the Jews are found in such large numbers as in North America and nowhere is the opportunity so great for unhampered Christian work among them. At the same time the Christians in America seem oblivious to their duty toward Jews and are almost wholly neglecting them.

In 1914 the American Hebrew Christian Alliance was formed to unite more closely in fellowship the Jewish Christians of North America, and to further the work among their unconverted brethren. Now a new step has been taken to unite Gentiles and Jews in the effort to give the Gospel to Israel.

The officers of the new organization are: Mr. W. E. Blackstone, Honorary President; Rev. Harris H. Gregg, D.D. (St. Louis), President;

Rev. B. B. Sutcliffe (Chicago), Secretary; Mr. Henry P. Crowell (Chicago), Treasurer.

It is high time that the Christian Church awoke out of sleep in order that they may "buy up the opportunity because the days are evil." Never have the Jews been more harried and distressed in Asia and Europe than they are to-day. In Poland, Galicia, and in Palestine they are suffering for the very necessities of life as well as for the friendship of their fellow countrymen. Now is the opportunity for Christians to show them the real meaning of the love of Christ and His Gospel of life.

WOMEN'S WORK AT HOME

"*GOD* bless the live women and the dead men of the Church," was the remark of a chairman of a missionary meeting at which were announced large gifts from women's societies and from men's legacies.

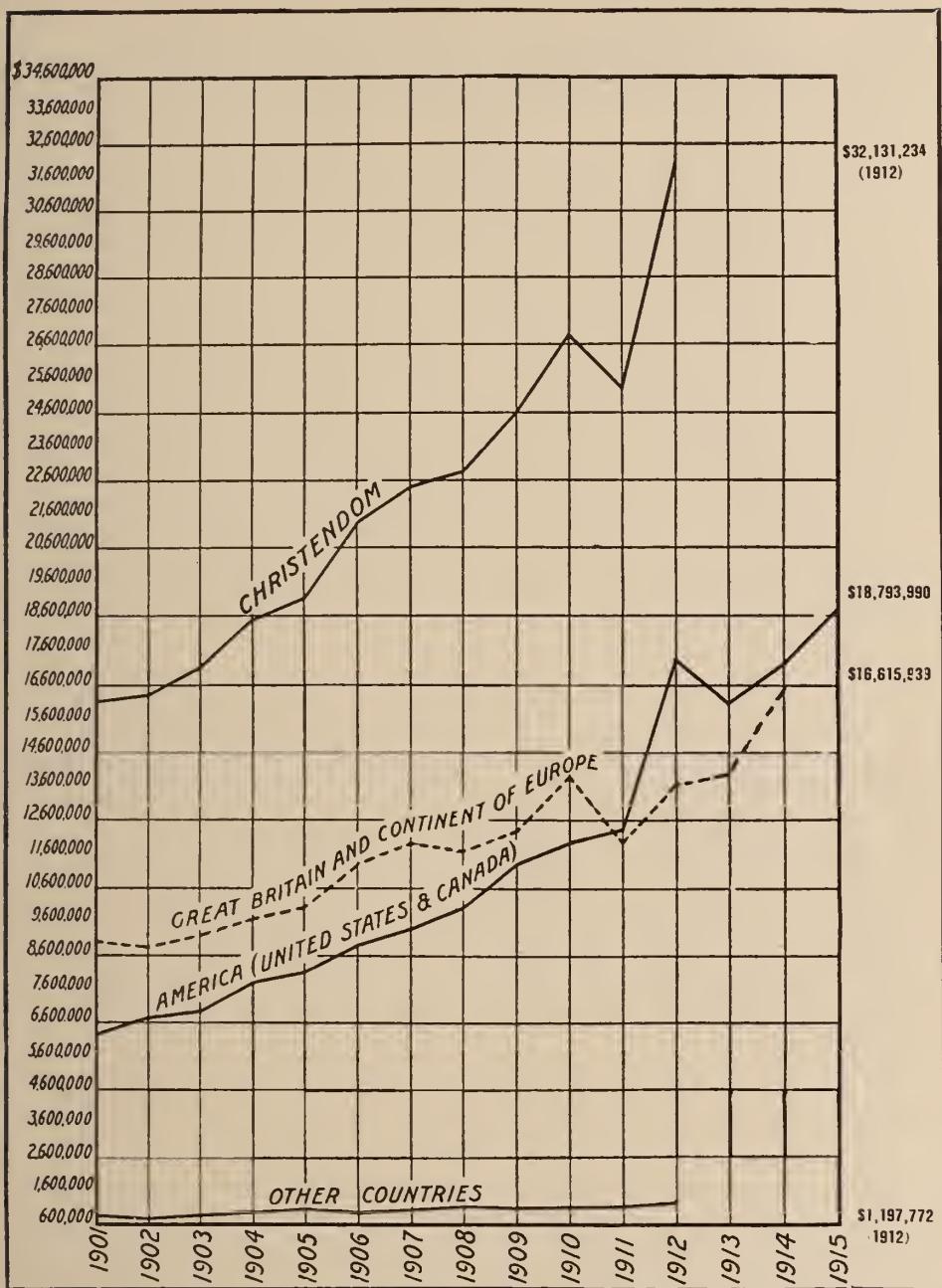
The women are alive to the best both at home and abroad. They are always generous, and their books and missionary magazines have accomplished wonders in extending missionary information and enthusiasm. The Federation of Women's Societies is also doing much for the advancement of the cause.

The Council for Women for Home Missions has recently held its eighth annual meeting (January 5th and 6th) in Atlanta, Georgia. All the women's boards, both North and South, that are represented on the Council, sent delegates. The program was unusually strong and included all phases of Home Mission activity.

Mrs. George W. Coleman was elected president for the coming year.

CHART OF FOREIGN MISSION OFFERINGS

1902-1915



This chart is based on the chart prepared by the Home Base Committee of the Foreign Missions Conference of North America. The figures are those collected by the *MISSIONARY REVIEW OF THE WORLD*, with the exception that the figures for America (1912-15) are gathered by the Home Base Committee. The totals for North America and Europe for 1914 are \$33,784,550, and for Christendom for 1915 are probably not less than \$36,000,000—including "Other Countries"—EDITOR.



COMING EVENTS



February

- Jan. 30th to Feb. 2d—Laymen's Missionary Conv., Newark, N. J.
Jan. 30th to Feb. 2d—Laymen's Missionary Movement Conv., Billings, Mont.
Jan. 30th to Feb. 2d—Laymen's Missionary Conv., Birmingham, Ala.
1st—National Rallies—Jubilee of the Young Women's Christian Association.
1st—The 115th anniversary of the birth of Titus Coan of Hawaii.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Atlanta, Ga.
2d to 4th, 6th—Laymen's Missionary Movement Conv., Butte, Mont.
6th to 9th—Laymen's Missionary Movement Convention, Spokane, Wash.
6th to 9th—Laymen's Missionary Movement Convention, Columbus, S. C.
8th—The 115th anniversary of birth of George Dana Boardman of Burma.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Seattle, Wash.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Dayton, Ohio.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Tacoma, Wash.
9th to 11th, 13th—Laymen's Missionary Movement Conv., Greensboro, N. C.
10th to 20th—Congress on Christian Work in Latin America, Panama.
13th—Reformed Church in U. S. Foreign Missions Conference
13th to 15th—Laymen's Missionary Movement Convention, Decatur, Ill.
13th to 16th—Laymen's Missionary Movement Convention, Portland, Ore.
13th to 16th—Laymen's Missionary Movement Convention, Richmond, Va.
14th—The 85th anniversary of the birth of James Stewart of South Africa.
16th to 18th, 20th—Laymen's Missionary Movement Conv., Sacramento, Cal.
16th to 18th, 20th—Laymen's Missionary Movement Conv., Davenport, Iowa.
18th—The 135th anniversary of the birth of Henry Martin of India.
20th to 22d—Laymen's Missionary Movement Conv., Des Moines, Iowa.
20th to 23d—Laymen's Missionary Movement Convention, Lexington, Ky.
20th to 23d—Laymen's Missionary Movement Conv., San Francisco, Cal.
22d—Pageant to celebrate Jubilee of the Y. W. C. A.
23d to 25th Laymen's Missionary Movement Convention, Evansville, Ind.
23d to 25th, 27th—Laymen's Missionary Movement Conv., Nashville, Tenn.
23d to 25th, 27th—Laymen's Missionary Movement Conv., Fresno, Cal.
27th to Mar. 1—Laymen's Missionary Movement Conv., Los Angeles, Cal.
27th to Mar. 1—Laymen's Missionary Movement Conv., Indianapolis, Ind.
27th to Mar. 1—Laymen's Missionary Movement Conv., Memphis, Tenn.

March

- 1st to 3d, 5th—Laymen's Missionary Movement Conv., Little Rock, Ark.
1st to 3d, 5th—Laymen's Missionary Movement Conv., San Diego, Cal.
1st to 3d, 5th—Laymen's Missionary Movement Conv., Columbus, Ohio.
3d—50th Birthday Celebration of the Young Women's Christian Association.
5th to 8th—Laymen's Missionary Movement Convention, El Paso, Texas.
5th to 8th—Laymen's Missionary Movement Convention, Oklahoma, Okla.
7th—The 80th anniversary of the birth of Bishop Thoburn of India.

China: The Coming Power

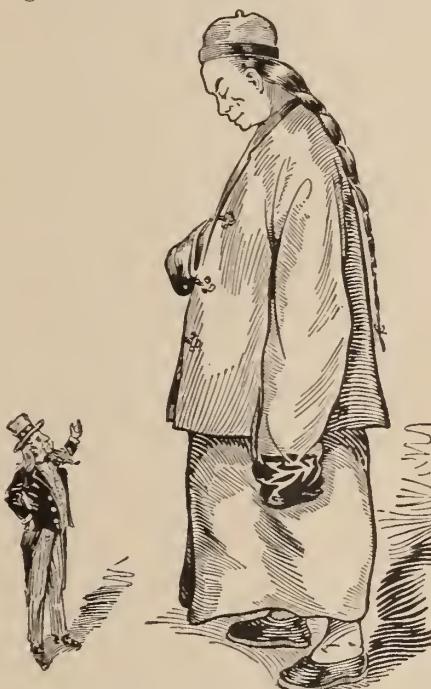
BY REV. CHARLES E. SCOTT, TSING TAU, CHINA
Missionary of the Presbyterian Board of Foreign Missions, U. S. A.

IN Europe one sees continental politics. In China one is in the midst of the seething maelstrom of world politics. Europe has long realized that China is the greatest prize politically and commercially on the planet, and is amazed that American business men have so long neglected the greatest future market in the world. Spain, Portugal, and Holland each, more than two centuries ago, in the palmy days of their maritime supremacies, headed the movement to exploit China for their own advantage. Ever since that time, and especially in recent years, the European Liliputians have been trying, while they may, to bind the great Asiatic Gulliver before he wakes. They know that they can never do it after China comes to its own.

China in international politics has been a veritable Banquo's ghost that would not down—a question insistently paramount, dominating all other issues of international politics. Just because of her marvelous potentialities there has been a feeling of dread on the part of Europe, as it viewed this vast inchoate monster looming out of the Far East, a coming power, not auspicious, but portentous.

There is already a vision in Europe of itself, decimated of its best blood and brawn and brains, burdened with incalculable debts, prostrate in its weakness, robbed, through "day mar-

riages" and war babies and outraged women and ruined lands and smashed ideals and degraded morals, of whatever spiritual power it possesst, the unfittest left to face the vastest problems; and of China unmilitaristic, prodded on by injustice, to become a great militaristic nation, to be an



COMPARATIVE SIZE OF UNITED STATES AND CHINA

avenger with fifty million "regulars" at her command. For many centuries she has absorbed all conquerors, or driven them out. "China is a sea that salts all that it touches." In the thirteenth century she had a scourge, Jenghiz Khan, before whose conquests those of Cæsar and Napoleon pale into insignificance, who conquered all of Europe west of the con-

fines of Germany, and all of Asia from the frozen north to the Indian Ocean. Europe has mistaken patience for cowardice. The Chinese soldier, properly equipped and led, has, according to foreign generals in the Far East, few equals.

The astonishing thing is that while the statesmen and rulers of Europe are hopelessly at variance as to the future fate of the nations around about them, there is a marvelous unanimity as to China being the coming land of towering importance. Even in his day Napoleon saw this future, and laid down this dictum: "A lion is asleep; do not rouse him. When China is awake it will change the face of the world." A nearer and a better man, "The Golden Rule Diplomatist," John Hay, that great and good friend of China, whose spirit of justice and fair play caused the Chinese statesmen to admire and revere him as much as to despise the muddied diplomatic deals and dealers of Europe, is credited with this prescient pronouncement: "The storm-center of world politics, despite all eddies, has moved steadily eastward, from the Holy Roman Empire, on past Rome, past the Balkans, past Constantinople, past the Persian Gulf, past India, to China, where it will remain, and whoever understands China socially, economically, politically, religiously, has a key to world politics for the next five centuries."

A great galaxy of men, looking at that land out of every nation and from every angle of their specialties, students of the Far East, are of this conviction. We see this in the utterances of such American statesmen as Henry Clay, Thomas H. Benton, and William F. Seward; such Euro-

pian statesmen as Tocqueville and James Bryce; such generals and leaders of Far Eastern troops as Chinese Gordon and Lord Roberts and Wolseley; such naval experts as Beresford, Von Tirpitz, and Admirals Fisher and Mahan; such Oriental administrators as Dr. Morrison and Lord Curzon; such famous diplomats as Anson Burlingame, Count Cassini, S. Wells Williams, and Colonel Denby; such Chinese advisors as Schurman of Cornell, Adams of Michigan, Goodnow of Johns Hopkins, and John W. Foster; such missionary statesmen as Mott, Speer, J. Campbell White, and A. J. Brown; such foreign missionaries as Martin, Mateer, and Hayes. Indeed, the opinion of these men and a host of others—business men, manufacturers, editors, consuls, educators, and missionaries—would be found to bear out this whole general position as summed up in a notable argument by Professor Reinsch, long special student of things Chinese and American minister at Peking, when he says, "By all signs of the times China is destined to become the industrial and commercial center of the world, and the Pacific the chief theater of the world's great events."

Now what are these elements that enter in to make such a future inhere in China, constituting China the grandest opportunity on the globe, commercially, politically, and religiously, an opportunity supremely worth while to be cultivated, which cause men to dare make such statements with regard to China? There are several known potentialities of China which make men confident of her tremendous future:

The Geographical Location

1. Her location, in what Gladstone called "the zone of power," where all masterful races have dwelt. She has every variety of climate, with the richest soil, vast mountain ranges from which dash great cascades, transformable, like Niagara, into future electric and industrial power. S. E. Little, the geographical expert on China, says that no land can compare with China in the extent of its waterways, a network of canals as vast as cheap, uniting many sections of the land. There are four thousand miles of sea coast, with many and great harbors, such as that of Tsingtau, which port the Germans planned to make the New York of the Pacific, and capable of holding the navies of the world. The water system of the Yangtse alone is greater than the Mississippi system.

Hundreds of miles inland stands one of the great ancient capitals on the banks of the Yangtse. What would England not give to-day for such a capital, as Germany plans to hurl her armies into London? With 680 miles between it and the sea it would be harder to take than Constantinople.

Did the all-wise God have in mind some vast plan when He set this race within its own borders, a race four thousand years young, more virile than in its beginnings, surrounded by the frozen steppes on the north, with the vastest of all mountain chains to the west and southwest, and the wildest of all oceans in front of it?

The Territory and Population

2. The eighteen provinces of China constitute one-tenth of the inhabit-

able globe. They cover as much area as Europe, one and one-half times the size of the United States plus Alaska; and these eighteen provinces are less in size than the four fringed dependencies: Manchuria, Mongolia, East Turkestan, and Tibet. Lord Balfour has said: "No nation can be permanently great without an adequate physical basis of empire," that is, without land enough. China has that basis. All the great nations of Christendom excuse all the ungodliness that they have ungodly done against small states on their continent and against heathen folk and backward nations in the Orient because of their attempt to conform to that law of success. Because of it in the last few decades Christian Europe has stolen ten-twelfths of Africa; practically all of the islands of the sea are theirs; they took them; and all of the vastest of continents, Asia, where dwell two-thirds of the human race, also in conformity to this law they have taken—all except Japan and China, from which latter they have already carved huge slices.

3. "Population," as the veteran China missionary statesman, Dr. W. M. Hayes, once said, "is to a nation what cells are to a battery. The electric motive power depends on the number of them." Assuredly China has the cells. Too long have Americans, with their pin-hole parish conception of the missionary enterprise, closed their eyes to the impinging of this great race upon the world.

Professor H. A. Giles, of Cambridge University, one of the greatest living sinologs, says that if all the Chinese in the world were to pass by a given point, before the last one of the present generation could pass

that point a new generation would have grown up to have taken their places, and so the procession would march on forever.

In this world-war, the most colossal, the most costly in men and money that the earth has ever seen, the question of men is of supreme importance. Already the warring nations of Christendom have lost some six million men, and it is estimated that at the present rate of fighting all the men of Europe able to bear arms (some 28 million) will either be imprisoned or crippled or rotting under the sod by the end of 1918. It becomes a very pertinent consideration, therefore, that nations ultimately fail for *lack of men*.

Athens and Sparta, struggling for the hegemony of the states of Greece, both ultimately failed for lack of men. The medieval city republics, Pisa, Genoa, and Florence, in their rivalry for the leadership of the Italian states, failed for lack of men. Holland, possessing sea supremacy, was unable to hold it over England for lack of men. All the leaders and rulers of Europe are crying out to-day in agony in the language of the King of Montenegro, "Oh, if I only had the men." China *has* the men. The United States has eighteen states, the population of each one of which is less than the population of each of many of China's 1,700 great and ancient walled cities.

According to the latest statistics, China's population is greater than that of all the nations at war, excepting Russia, India, and Japan—plus their dependencies and colonies, plus twenty of the most *interested and prominent* neutral nations. The single province of Szechuan, far to

the southwest, alone has some seventy million people.

Natural Resources

4. China's natural resources can scarcely be exaggerated. They are untouched, unparalleled, incalculable. Every one of these great provinces of China is rich in the most necessary oils and ores and minerals. One of the keys to understand the reason why the great nations of Christendom have repeatedly taken China by the throat and shaken her for every sort of concession—mining, railroading, oil fields, territory, harbors—is the natural resources of China. If any will study the reports of the expert geological commissions of the great European governments in China, he will find out very soon why they have been so eager to thrust themselves in.

Geologists say that most of the mineral fields of the world are mapped, many of them are exhausted or nearing exhaustion, particularly so in Europe. Moreover, geologists affirm, as voiced in a notable article by the late Professor N. S. Shaler, that the industrial age of the present and future depends absolutely on these natural resources. The business of the world would collapse at once were the flow of these resources to cease. It is axiomatic that this present and the future age are built on the pillars of iron and coal and copper and gold. Germany to-day fears vastly more the shortage of copper and oil than many army corps of her enemies. That is why she is sedulously picking the brass hinges and knobs and trimming off from the doors in conquered Belgium, France, and Poland, why her children are scraping together every brass boiler-

bottom and kettle, why an army of miners has followed the progress of her armies as they approached any section that contained these riches of the subterranean depths.

The report of the German geological expert, Baron Von Richtofen, on the mineral wealth of Shantung and Shansi Provinces, was unbelievable, and so the government sent out a commission to check him up. Their report is a key to why Germany went into Shantung, with its wonderful harbor on its eastern coast, with more than forty million people in the province, and a vast hinterland with all its products and natural resources to feed through the great port of Tsingtau. The Province of Shantung is rich in coal and iron and gold. In Shansi, 419,000 square miles of the best quality of Pennsylvania anthracite have already been mapped, with corresponding immense quantities of bituminous coal. The vein of the anthracite averages thirty-one feet thick. Much of it is on the surface, which the Chinese as yet, because of their fear of earthen dragons, have scarcely scratched.

Along the frontier of Yunnan Province, which for hundreds of miles is coterminous with the Burma boundary, one could find incalculably great stores of coal and iron and gold and copper. Most of the provinces have at least fifteen of the most necessary oils and ores and minerals.

Chinese have sustained themselves all these centuries as farmers by intensive cultivation of small garden plots. Now they are just beginning to enter upon the great industrial stage of the future.

Japan has schemed to get possession of these great mines of China, especially the Han Yie Ping, near Hanyang, 680 miles up the Yangtze River. Here, as in many other places, the coal and iron occur together. Japan now has a regular entrenched camp and barracks of Japanese soldiers watching over these mines. The Chinese are here turning out pig iron, shipping it hundreds of miles down the Yangtze River to Shanghai, and across the Pacific to San Francisco, from there to Chicago, and laying it down on the Chicago market for less than it can be laid down from Pittsburgh to Chicago. This is an earnest of the market that the Chinese have already developed in many South American countries, in Japan, and in Asian states.

Forests, Furs, and Fish

Altho we speak of China as being a treeless country, yet in Manchuria are vast forests from which millions of feet may be cut every year, and without detriment to the forests, if they are scientifically attended to. The same holds in the Yalu River district, between Manchuria and Korea. And, incidentally, these vast timber preserves are important elements in the rivalry of Russia and Japan.

How many American readers know half a dozen important facts about the Amur River and its tributaries—a vast system of streams thousands of miles long, richly stocked with fish, in whose regions the most valuable sort of fur-bearing animals are trapped, and which waters a vast domain, the Asian equivalent of Canada?

Chinese Characteristics

5. Most remarkable of all are the race characteristics of the Chinese. John R. Mott affirms that of the thirty nations whom he has visited and studied, the Chinese have impressed him most of all, combining, as they do, all the elements of the conquering, freedom-loving Anglo-Saxon race—patience, industry, frugality, steadiness, endurance, cheerfulness, physical virility, fecundity, homogeneity, adaptability, mentality.

It is of some consequence to the rest of the world that the Chinese is at home in all climates, can compete successfully with the denizens of the frozen north and the peoples of the torrid south. As a soldier he requires less food and will stand more hardships than any other. Four generations of Chinese are born to our three. No other race has ever been able to mold the Jew into itself. A part of the dispersion of the ten Israelitish tribes that wandered eastward into that section of China which is called Kai Feng Fu and settled there has become Chinese. No other race has ever, so far, solved the Mohammedan problem. Russia has forty millions of Mohammedans in Central Asia. France has sixty million in Africa. England has eighty million in India. Tho England is a past master of subject races, even she can do nothing with her Mohammedans in the way of amalgamation with other races. As troops, they must have special diet, special food, special clothing, special wages, ceremonials. In western China there are millions of Mohammedans who have all been molded into Chinese.

There is a famous saying in the Far East with regard to the mar-

velous adaptability of the Chinese: "As a serpent without hands climbs with the monkey, without fins swims with the fish, without legs runs with the panther, so the Chinese, by his marvelous adaptability, competes with all races in all lands, takes half a chance that other men despise, and wins." The Chinese is the supreme colonizer. He has more people in various lands of the Far East than are native to those lands. He owns the great hongs and banks, steamship lines and mercantile houses. He has the supreme quality of adaptability. He is more acceptable to the largest variety of women than any other man—that is to say, he marries through the largest number of races; and he energizes every race that he touches.

One of the great characteristics of the Chinese is his power to hang on in the presence of seemingly hopeless conditions. As the saying is in the Far East: "He can live longer on a copper cash (a coin with a square hole in the center and worth one-fortieth of an American cent) than any other human, and when the cash is gone he can live off the hole." This power to endure is only another way of referring to him as illustrating the law of the survival of the fittest, and explains why he continues to exist with ever-increasing virility while all his ancient contemporaries have gone into mournful oblivion. It is significant to note that those ancient contemporaries were militaristic, armed to the teeth. For instance, the powerful Egyptians and the Hittites fought each other to a standstill, such as one seems to see to-day in Flanders and northern France, and then disappeared out of history. The Chi-

nese hangs on whichever way he functions, whether in athletics or school life, or in religion.

Christian Chinese boys, in the first generation out of heathenism, trained in the primary schools of the mud villages by their missionary friends, in a land where athletics are despised, have gone to the recent far eastern Olympic games at Manila and there competed against Americans and Englishmen and Europeans, and won! These Chinese boys, out of the first generation of heathenism, trained in mission schools, are continually going to strange lands and studying in a foreign tongue in universities of those lands, and are becoming honor men, taking first prize. When President Eliot was asked how the forty-seven Chinese boys studying in Harvard compared with the American students, he replied that he would have to search through all the hundreds of American boys to find their equals.

An example of how the Chinese functions religiously was the Boxer war. In the dreadful Boxer days they refuted the lie of the unchristian globe-trotter when in the Province of Chili these peasants, the first generation out of heathenism, laid down their lives, more than twenty thousand of them, rather than deny the Jesus God. Recanting was made easy. All they had to do was to bow before the idols or mutter an incantation before an incense stick, or draw a cross on the ground and spit on it. They knew that death would be accompanied by tortures unspeakable, such as the Ling Chi, the death of a thousand cuts, the cutting off of ears and noses, the gouging out of eyes and heart, boiling in great cau-

drons of water, and like hideous methods of torture.

The Chinese Civilization

There is no space to speak in detail of the great civilization of the Chinese, the solidity, the diversity,



YUAN SHIH-KAI

Who has signified his purpose to be Emperor of China and has taken his seat upon the imperial throne. (The coronation has not yet taken place)

the antiquity of it, nor to show in detail how when our ancestors, before the Gospel was brought to them by the missionaries, were reeking in barbarism, the Chinese were highly cultured; that when Chinese merchants, drest in elegant brocaded silk and satin robes, were sending their caravans straight westward across the Asian deserts to trade with ancient Rome, our ancestors were savages clad in skins of wild animals. While

our English forebears were offering human victims taken in war to their cruel Druidic gods in the recesses of their oak forests, Chinese emperors were uttering prayers of singular beauty and majesty to Shang Ti, the one true god; an army of scholars were making an encyclopedia of human knowledge that filled hundreds of volumes; students were competing in civil-service examinations for positions of governmental preferment. While our Scotch ancestors were dwelling in caves, eating not only raw flesh, but human flesh, the Chinese, elegant epicures, dwelt in walled cities, centers of administration, possessing in their princely homes elegant Cloisonne, bronzes, bric-a-brac, gardens of many varieties of shrubbery and chrysanthemums; their poets, already thirteen centuries old, were writing graceful odes on the brevity of life and chanting the virtues of their heroes. Long before our Teutonic ancestors, clad in skins of wild animals, were sliding on their shields down the Italian Alps to ravish and decimate and loot and destroy all that fair Italy had gathered of the ancient classical civilization; long before they conceived of the idea of the Witenagemot, the council of freemen, the boasted beginning of our Anglo-Saxon liberties and of the ancient town meeting, the Chinese democrats, then as to-day, had a system of local self-government administered by village elders chosen for their fitness.

The Chinese invented the printing-type and had great libraries of history, philosophy, ethics, morals, and poetry centuries before Gutenberg and Caxton were born. They also invented the compass, and when the

forebears of the Lords of the British Admiralty were hugging the shoreline in willow-woven canoes, the Chinese were guiding their big junks straight out to sea.

John W. Foster, our greatest authority on international law, long adviser of the Chinese government, says that in view of their history and achievements no nation, ancient or modern, has stronger claims to be called a great people, than the Chinese.

In view of all the foregoing, it may well be understood that Europe and Japan believe what Lord Beresford years ago is reported to have said: "Whoever shall find a way to dominate China, whether through concessions or by trade supremacy, or by force of arms, will find a way to master the world more completely than did Rome in her day."

The Issues at Stake

So vast are the issues at stake in China for the future that after this war, if the Triple Entente wins, Russia pressing from the north through Mongolia, and England pressing from the south through Tibet, will be keen rivals for the greatest plum in the trade world; and Russia and Japan, keenest rivals despite the present hypocritical alliance, will continue to plan war to the knife and the knife to the hilt until one beats down the other. If the Dual Alliance wins, China again will be the great source of disturbance, will be the great prize for which the Teutons will press Japan, for the Teutons have served notice in many forms, "Woe to thee, Nippon!"

But there are vaster issues even than all these involved in the future

rise of China. Christendom, by its unchristian acts, its attitude of iron-heartedness directed against the Orient, and especially toward China, has caused this great land to seethe with discontent, with an aroused distrust and hatred of all these Western powers. It believes in the disinterested friendship of none of them save alone, possibly, that of the United States. The genius of China is peaceful. Tho having conquered in many wars, China does not look upon itself as a warring nation. Its pride is in its scholars and its sages. It has always put the scholar first in the social scale as the molder of the ideals of the people; the farmer second in a social scale as the preserver of the necessities of the physical life; the soldier lowest in the social scale because, as the Chinese says, he is a taker of life. The Chinese say it is idiocy to kill a man because you have a difference of opinion with him, for to kill him settles nothing. The genius of the Chinese race is for peace. In a quarrel they get together through a middleman, a peacemaker. Each concedes something, and an agreement is arrived at. "Live and let live."

An appalling element of the whole situation is that Christendom, by its militaristic policy, has driven the Chinese to feel that they must base their safety on militarism, and the amazing spectacle is now seen, contrary to the teaching of all the classics, of Yuan Shih Kai, the President, writing a poem which is now being sent all over China, and taught to the army, on the glory and the honor of being a soldier!

Europe will have only itself to thank if it causes to develop and to emerge from the Far East a vast and soulless heathen militaristic machine able and eager to trample it into ruin.

Will the United States learn the lesson in time, and show the Chinese what it means to be a big brother, as over against what China has been experiencing of the outrages upon her of big brigands? If China is not evangelized it is possible for her to paganize and ruin us. And the American Protestant Church, by the catastrophe of this world-war, is on trial, as never before, not only for evangelizing China, but, in the manful facing of that problem, the saving of its very life.

President Woodrow Wilson, while addressing recently a gathering of ministers, uttered the following strong words about the missionary enterprises in China:

When I hear men pleading for the means to introduce Christianity into a part of the world now for the first time wakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fail to take fire.

This is the most amazing and inspiring vision—this vision of that great sleeping nation suddenly awakened by the voice of Christ. Could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening this force, which is being set afoot in China? China is at present inchoate; as a nation it is a congeries of parts, in each of which there is energy; but which are unbound in any essential and active unit, and just as soon as its unity comes, its power will come in the world. Should we not see that the parts are fructified by the teachings of Christ?

Striking Facts About China



UT the people in China in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts.

Every third child born into the world, looks into the face of a Chinese mother; every third pair given in marriage, plight their troth in a Chinese cup of wine; every third orphan weeping through the day, every third widow wailing through the watches of the night, is in China; every third person who dies is a Chinese.

1,557 of the 3,033 walled cities of China have as yet no resident missionary. Tens of thousands of towns and villages have no center of Gospel light. No province is adequately worked.

Only one Chinese man in a hundred, taking the empire through, can read, and still fewer can write a letter. Of the women, not more than one in a thousand can read or write.

The Chinese government reports more than 40,000 schools under its control, and has primary and intermediate grades in every province, with total enrolment of 1,500,000 students. The mission schools are said to be far ahead in quality of teaching, and 75 per cent. of the text-books used in the government schools were prepared by Christians or under Christian supervision.

Leading Chinese affirm that while they are Confucianists, they regard Christianity as the chief hope for China.

Every great upheaval in China has, under the overruling providence of God, been followed by the wider opening of doors for the preaching of the Gospel.

A province in Manchuria with 1,500,000 has only one missionary. In Mongolia 2,000,000 have none. Outer Karan province has none. Tibet has 6,000,000 with none.

In China there are 2,955 Christian congregations, 548 ordained Chinese pastors, 5,364 unordained workers, and 470,000 connected with evangelical churches.

From some 15 of the most important theological schools in China it appears that during the past year about 450 men have been engaged in preparation for the ministry. These figures are significant, because it is upon the Chinese preachers that the ultimate success of the country's evangelization depends.

Two years ago Bible study in Tientsin was practically unknown in government institutions. Three months after the Eddy meetings, out of 545 who had signed cards, 430, or 80 per cent. were studying in 54 Bible classes in the government schools, in the Young Men's Christian Associations, and in the churches.

CHINA—OLD AND NEW

Old China had an obsolete system of education.

Old China built pagodas to Buddha.

Old China traveled by wheelbarrow and chair.

Old China did nothing for centuries but hold on.

Now is our time to help mold China for Christ.

New China has a passion for modern education.

New China builds school houses for youth.

New China travels by steam and electricity.

New China would do everything up-to-date.



Booker T. Washington, Servant of His Fellow Men

A NEGRO'S VIEW OF THE NEGRO LEADER

BY CLEMENT RICHARDSON, TUSKEGEE INSTITUTE, ALABAMA

BOOKER T. WASHINGTON'S watchword was "service." He was an emancipator to the toiler in the ditch and to the woman at the washtub. He died in Tuskegee Sunday morning, November 15, 1915. He

multiplied his labors in his efforts to bring hope and comfort to the poor of his race and in pleading their cause before the world, until his arteries hardened and his heart ceased to beat at the age of 56. Those who lived near him, who lent their energies to lighten his burdens,



TUSKEGEE INSTITUTE AS IT WAS TWENTY-FIVE YEARS AGO

think of him, not as dead, but simply as on a long campaign to enlist aid, to feed 1,500 black boys and girls, and to provide them with heat, light, and means of education. To many, seen at a distance, Booker T. Washington seemed a good deal of a wizard. To those nearer, he appeared as a humble worker, full of native common sense, with an eye for the things at hand and with a great capacity for hard work.

Pitching his tent on a barren spot in Alabama, this man, in thirty-five years, built a million dollar institution. How did he accomplish it all? In the first place, he never thought in terms of failure. He planned carefully, read his Bible, prayed in secret, and then went forth armed from tip to toe with confidence in his cause.

In raising \$56,000 for current expenses, in putting up new buildings, in establishing a water system at Tuskegee Institute, in organizing farmers' conferences, Negro Business Leagues, and in touring states, he never expected failure and he very seldom accepted it.

Yet with all his success Booker T. Washington remained humble. "My lad," said Dr. Cotton Mather to Benjamin Franklin, "you are young and the world is before you; learn to

stoop as you go through it and you will save yourself many a hard thump." Many have blamed Mr. Washington for not condemning more loudly the outrages against his race. To have done so at the time would have blasted the work he was doing. Day by day white men drove by the institution and snarled. When the first building was going up at Tuskegee, some twenty odd years ago, certain men would drive by and make it a point to turn their heads the other way. They doubted the sincerity of the enterprise and the advisability of educating Negroes. Dr. Washington continued quietly and humbly to do his work. The other day at his funeral many of these same men bent in sorrow over his body, in company with the boys and girls whose education they had opposed and condemned.

Booker T. Washington never allowed himself to be humiliated. His motto was, "No man shall drag me down by making me hate him." How often have I seen him move audiences with a bit of an anecdote like the following: "When I was a boy, I used to love to fight. I loved to get another boy down in a ditch and pound him and pound him. But I soon learned that I could not hold him

down without remaining in the ditch myself."

His fixt principles were early implanted in him from the Bible, of which he was a close student. No matter where he was, he spent a half hour every day reading and meditating upon the Word of God; and over his body the minister read out of the Bible, which one of his teachers gave him when he was a student at Hampton, and from which all these years he had gained daily food for strength. Most of his addresses in the South were made to the masses of his people, and his talks were usually based upon Scripture. Tho his sermons were not theological, his exegesis was so unique, and so reasonable, that it imprest the lessons never to be forgotten.

One of his favorite texts in speaking to Negro farmers was "The earth is full of Thy riches." He would begin by asking what it meant. Then he would seize a bundle of tur-

nips, a sweet potato, an ear of corn and say, "Here's what it means. A man with 500 bushels of the earth's sweet potatoes is worth \$500 of the earth's riches."

The farmer would see the point and the next year would come back with more of the earth's riches.

His text to men to keep out of debt was, "To him that hath shall be given."

Another great principle of Scripture that he must have absorbed was drawn from the vision of Peter, and the words from heaven: "Call nothing common or unclean." No topic to him was too commonplace, no work despicable. He looked to the need only. Who is there that can forget the lesson of the toothbrush, of putting on a nightgown, of taking the old pillow out of the window and putting in a pane, of nailing up the fence, of putting the gate on the hinge?

He went a step further and



TUSKEGEE INSTITUTE AS IT WAS ON COMMENCEMENT SUNDAY, 1915

preached the need of beautiful surroundings. He added to repairs the use of whitewash and of paint, of flowers, of pictures, of trees, of good clothes, but without show or ostentation. Own your house and farm if possible, or failing this, build up, repair, and beautify wherever you are. Thus you will be of service to the owner of the property and better fill your place as a worthy and progressive citizen.

Missionaries say that they can best reach the poor natives of foreign lands after these folk have been fed and clothed. This was the theory of Booker T. Washington. Correcting one's surroundings, and beautifying premises were to him processes of Christianity. Moreover, these acts laid the foundation of a broader life of usefulness. He felt that men could not be whole-hearted Christians when their clothes were out of shape, and when they were loaded with debts. He often summed it up to the Tuskegee students in those never-to-be-forgotten Sunday evening Chapel talks with, "I don't see how a man can be a good Christian with one suspender on, or with his shoes all down at the heels."

As a Public Orator

Orators who draw great crowds often become spoiled, so that they can not arouse enthusiasm to speak to the two or three. Few men have address larger, more enthusiastic audiences than has Dr. Washington. For him cities have declared holidays, and railroads have changed their schedules, that all might hear his words. Rich and poor prest in to hear what he said and to attest

the truth of his doctrine. Last April it was my privilege to accompany him on his educational tour of Louisiana. At every place all wished to stop him, to shake his hands, to thank him either for the good he had done them personally or for the general good he was doing the South.

At Alexandria, La., people crowded about the train, almost stopping its progress. Three of us shouldered our way to the ground, clasped hands and began a fight to the stand on which he was to speak, about a half block away. We bucked, we shouldered, cajoled and begged. Behind us a small squad of police surrounded Mr. Washington and led him to the platform. In five minutes that solid mass of faces grew attentive, then uproarious, then attentive, then mobile, then flushed with enthusiasm. When it was over the police squad led him away to a spot which looked deserted. By the time they had put him in an automobile the crowd had surged about and lo! there was another blockade.

But, in spite of all this flattery, from the best black men, from governors, from judges, even from kings and princes in foreign lands, he was never spoiled for the small audiences. He would plunge into his message before a cluster of farmers by the roadside with the same abandon with which he swayed whole multitudes. He was moved from within by his message, not by the size of his audiences. The fact is, while he gloried in the great crowds, he enjoyed going back to the rude little churches, to the lonely schoolhouses in Macon County, where his school is, and having his



BOOKER T. WASHINGTON SPEAKING DURING THE LOUISIANA TOUR OF 1915

say just as he had done 20 years back.

As he accepted any condition with audiences, so he did with food and lodging. No one will soon forget the tempest caused by his dining with Mr. Roosevelt in the White House, and with Mr. John Wanamaker. About a year ago, I sat down with him to dine in a poor woman's res-

taurant, in the back of a grocery store. The floor of this hostelry was Mother Earth. The dinner was boiled collards and peas and some of the old lady's home-made pickles, which were put on in his honor. He was as much at home, as happy and as courteous, as if he had been in the White House or sitting at table opposite a millionaire.

He frequently made local tours in the interval of a trip to the North, or of more extended journeys into other states. These tours were the result of a sort of cry from Macedonia. After one of his addresses the appeal would come from Mississippi, from Florida, Louisiana, from the Carolinas, from all states where Negroes are in large numbers—except perhaps Georgia. An organization, usually the state business league which he himself had been instrumental in starting, assumed the financial responsibilities. Then town and city business leagues contributed so much *pro rata*. Dr. Washington never allowed a charge for admission. Sometimes speculators would slip around and sell tickets, but as soon as he heard of it he would stop the thing, even if he had to threaten to cancel his engagement. Nearer home he bore all the expense himself, or through funds given him. Sometimes a special car would be leased and arrangements made with railroads to drop and take on this car at given points.

Now he spoke to from two thousand to five thousand people at nine o'clock in the morning, to an audience of like size at noon, to another at 2 or 3 o'clock, to another at night. The speeches were from an hour to two hours in length, and he gave all there was of him to the task. Eager faces looked up into his, hungry for the message, and aisles were packed. Voices outside were clamoring for admission, faces were prest against windows, and the world was expecting great things of him.

Life on these trips was not easy or without great hardships. Booker T. Washington never considered even

failure a disadvantage. Had he done so, he would have address few audiences in the South. He invariably had an audience of two races, whose interests were common, but the difference of whose color kept them at great odds, now, not so great, thank God! because of his words. These two races sat there looking him in the face—eager, hungry, but each very curious to see what advice he would give the other. The black folk with pride claimed him as their most precious gift. The whites sometimes wanted to argue the mixture of blood. His task was to weld these factions, to supplant jealousy, misgiving, race antipathy, with a spirit of friendliness and helpfulness toward each other.

It was a tremendous and delicate task. Any moment, with any audience he might make a slip and set pandemonium agog. Any undue rebuke of his own race, any over-assertion of rights to the whites, and his very life would have been in danger. Yet he said what was needed, and said it in such a way that men saw the injustice or the absurdity of their acts and repented. When he wanted to criticise Georgia before a mixed audience in Atlanta for spending about ten dollars per capita on educating white children and \$1.67 on Negroes, he told them that such a distribution argued more natural superiority of his race than his modesty would allow him to accept. When in Birmingham, Ala., he sought to go upstairs in a large office building and found that the only elevator for his race was marked "For Negroes and freight," he said to the audience, "My friends, that's mighty discouraging to a colored

man." They saw the justice of it, and the white men, several hundred strong, were heard to say, "that's right."

Sometimes on these trips he had hard experiences. During a tour through Florida a mob broke out near him and sought to seize a Negro in the jail and lynch him. In Mississippi, during his tour of that state they hanged two black men on trees

tion from contact. Only from meeting men and discussing freely problems common to all, he argued, could a clear and friendly relation be established. How often did he exclaim to audiences all over the South, "My friends, the best people of each race never meet. My race comes in contact with the antagonistic members of your race, and your race judges us by the type of Negroes



HOW THE NEGRO WASHINGTON INFLUENCED THE NEGRO CROWD
Forty carloads of out-of-town people listening to Dr. Washington at Mound Bayou, Mississippi

near the railroad, apparently that he might be sure to see them. But he saw them only with the outward eye. What he really thought of such deeds, how they really affected him, the world will know only in part. In all such cases he attributed the violence to ignorance in general, and to the race's ignorance of each other. His panacea for it all was education, education, education from books, but also, and more emphatically, educa-

you get in the courts. Is that just?"

Probably the harshest criticism ever launched against him arose from the position he took toward the Negro in politics. Those who launched this criticism, said flatly that he did not want the Negro to vote. They knew not the man. Booker Washington was a man of tremendous faith in the final justice of God and of his fellow men. He saw that, taken for all and all, the

Negro was none too well fitted for the ballot. This was so in intelligence, in property holding and because of the Negro's prejudices on the one hand and those of the white man on the other. What he wanted and wore his life out to attain was that the Negro should lay the foundation of citizenship first. After



Photograph by the American Press Association

MAJOR ROBERT R. MOTON

Successor to Booker T. Washington as Principal of Tuskegee Institute. Major Moton is a full-blooded negro and was born in 1867.

this is done, he believed that the black man would, through the justice of God and man, come into his right as a voter. He thought this to be inevitable. Moreover, as an apostle of peace, he was almost forced to such a stand, whether his conviction so dictated or not. About the polls were continual riot and bloodshed, sometimes leading to the expulsion of large numbers of his race from localities. In this some say he was a time-server. Be it so. What gen-

eration is a man to serve, the one which has passed and needs no service, or the one to come whose needs he does not know?

Booker Washington's adjustment to the political and racial conditions of the South is the price he paid for the existence and service of Tuskegee Institute, and for his own life and service in the South during the last thirty years. The white people had to get used to Negro schools and educated colored people. They would never have tolerated a Negro school which took for its propaganda Negro political rights and social justice, no matter how fair that stand might be. Surely in all this Dr. Washington put himself out of the question, for his talents, his ability to choose and keep men in line, would have made him early one of the great political factors of the nation.

"Men tell me," he used to say, "that I have been very fortunate, very successful in life. If that is so, it has depended upon my getting other people to do things." In a sense this was the great secret—one sense only, for he was possessed with a zeal for work. Certainly it was the secret of his abandon to any great undertaking. He chose men wisely, men who would cheerfully lay down their lives for the cause, and when he went forth he did so with the confidence that affairs at the school, valued though they were at nearly two million dollars, would be safe and well conducted.

It must be kept in mind that in addition to educating Negro boys and girls, Booker T. Washington was engaged in demonstrating a bigger and more intricate proposition. It

was that Negroes could do things themselves, that they could be trusted, that they could work one with another without more than the average friction among men. That he reached the place where he could leave this immense plant for months at a time is a pretty fair demonstration of this proposition.

When asked near his last day what was to become of Tuskegee, he replied, "Tuskegee is to go right on

to whom he submitted all his books, his articles, his speeches, his plans, for scrutiny, who sat at his side on the platforms, gave him names of people and whispered suggestions. Indeed, the world will never know just how much of the work of later years was Scott's and how much was Dr. Washington's. Back of these are a hundred men and women on the grounds who have been there long enough to catch the spirit of



HOW TUSKEGEE IS CHANGING NEGRO SCHOOLS IN THE SOUTH
Out of the old schoolhouse into the new—Pine Grove, Lee County, Ala.

under the men there,"—under Warren Logan, who like himself is a graduate of Hampton, who for 28 years has been Acting Principal in Mr. Washington's absence, and who is responsible for the sound financial standing of the school; under Emmett J. Scott, who for 18 years has been his confidential secretary as well as the secretary of the institution. It was Scott whom he delegated to go to Liberia in his stead,

him whose work remains to be carried on; and back of these are thousands of humble black men and women throughout the republic who have raised their heads a little further from the ground because Booker Washington lived, and who will add their mite and their sympathy in seeing that Tuskegee pushes forward the work for which the man of their ranks lived and for which he gave up his life.

China—The Land of Surprises

BY THE LATE REV. SAMUEL POLLARD, CHENTU, WEST CHINA
Missionary of the United Methodists, 1887-1915

N the years gone by, the officials in the Province of Yunnan, where I have spent a quarter of a century, were either hostile or coldly indifferent to Protestant missionary work. Now and again a minor official was a friend of the Westerner, but we never dreamed in those days of mandarins attending Christian services. Now, however, the highest officers in the Province are frequently listening to Christian appeals and encouraging those under them to follow out the high ideals.

A short time ago a mission of ten days was held in a large city in the North East of Yunnan and the attendances numbered thirteen thousand. The officials, professors in government schools, heads of police, and others, nearly all accepted invitations to be present, and several made speeches commending the work of the missionaries.

In Yunnan Fu, the capital of the Province, and one of the most beautifully situated cities of the whole of China, for thirty years, men and women missionaries have plodded on with very little success. Now conversions are frequent, services are crowded, workers are in good heart and the name of Jesus is highly respected by many who are outside of the churches. Years ago in that beautiful city, I woke up one morn to find the legend written across my front door, "Jesus is a Devil, there-

fore Foreign Devils worship Him." How changed it all is. Those were days of great uphill work. A few of us held a half night of prayer and there came a promise to us that we should see thousands of people converted. Before many years there may be a Christian Church in South West China of half a million members. When years ago we admitted two men into the Church in one day we were greatly elated and rejoiced. One afternoon recently in one village center alone a hundred and three men and boys and seventy-three women and girls were baptised.

In Tali Fu, West Yunnan, where the Panthay rebels had the seat of their government, about forty years ago, missionaries labored for thirty years, and did not see thirty converts. Now the people come in crowds, and on one occasion more people were baptized than in the previous thirty years. God is giving the increase.

The great work among the aborigines spreads like a prairie fire. Not long ago some native missionaries wrote saying they had discovered a lot of other people willing to receive Christian teachers and break with the past. They estimated that they had gained "another ten thousand converts."

What is going to be the next move in this great land of great surprises where the people are restless and feeling after some One who stands at their door and they know it not?

Progress in the Philippines

A TRAVELER'S IMPRESSIONS OF PRESENT CONDITIONS

BY ROBERT E. SPEER, NEW YORK

Author of "Missions and Modern History," etc.



F a traveler were blindfolded in Siam and transported to the Philippine Islands and the blind removed he might at first doubt whether he had left Siam at all. He would see around him the familiar domestic animals, most conspicuous among them the uncouth but indispensable carabao. Paddy-fields, just like those in Siam, stretch about him, edged with palm trees, skilfully terraced and irrigated and filled at the same planting season with cheerful companies of brightly drest village folk setting out the rice plants. Many cadences of the native songs sound like the strains heard on the streams and the roadways in Siam. The houses of bamboo and nipa thatch, the banana-groves, the women's skirts, at least in the island of Panay, the sun and the seasons, the betel-nut, and, indeed, most of the outward forms of life might lead a traveler to wonder whether he had not been led on some long, circuitous journey which left him still in Siam.

One day's experience, however, would show that he had passed into conditions differing from those he had seen as day differs from night. The spirit of Siam is quiescent, inert. "What profit can there be in struggle?" it seems to ask. "Did not our lord Buddha teach that all desire is empty?

"What pleasure can we have to strive with evil?

And is there any peace in ever climbing up the climbing wave?"

"We are ambitious only to be as we have been. Do not disturb us with restless dreams."

The contrast in the Philippine Islands is instantaneous and complete. Here are eager people, full of life and hope, drinking eagerly at the fountains of new life and energy, cheerful, happy in their greetings, pushing hard against old limitations. In fifteen years they have swung clear out of the back eddies of resignation in which the great mass of the Siamese people are sleeping into the great stream of earnest life and joyous effort which sweeps through the modern world. It is exhilarating to come into this atmosphere of freedom and democratic joy after having felt the heavy pressure of the weight of inert or despairing hopelessness which rests on the mainlands of eastern Asia.

It is due to the Roman Church and to the Spanish government that neither the narcotic influence of Buddhism nor the sterility of Islam, nor the wayward wastefulness of animism has destroyed the spirit of the Filipinos. They taught the people to believe in God and in the great personalizing and renewing principles of Christianity, and they gave them elements of the ideals of thought and

standards of action which determine the values of life. The American spirit has unreservedly recognized this debt of the Philippine Islands to the past and has erected on the sea-front looking out over Manila Bay a great monument in which Legaspi, the soldier, and Urdineta, the priest, stand on either side of a cross, typifying the three great forces which for four hundred years wrought upon the spirit of a not unresponsive people.

But when all this has been said, no one can fail to see that it is the efficiency and unselfishness of the service that America has rendered in the Philippine Islands during the past fifteen years which is chiefly responsible for the present conditions. In these fifteen years the Islands have made almost as marked progress, intellectually and economically, as in the previous four centuries, and every year marks a further advancement immeasurably greater than the Siamese government is accomplishing for a population about equal, but with a governmental revenue more than double that of the Philippines. Americans have a right to be proud of the achievement of these fifteen years. The spirit of a whole people has been changed from suspicion to good will, from despair to hope, from inequality and privilege to democracy and brotherhood. A national unification has begun and is rapidly advancing, not only unchecked but inspired and promoted by the American administration, not only without fear but with joy and of set purpose. The whole process has been free and living, and guided by moral forces which have made no use of the mechanical and militaristic agencies to which other lands have resorted.

American Education

The most remarkable and effective of the agencies which the government has used has been the new educational system. The Philippine public-school system, as its director says, is probably the most highly centralized system in the world, and it is hard for any one who has not seen its work, ramifying through all the provinces of the Islands and rapidly pervading the whole body of society, to realize its power. When the Americans came to the Islands they found no public-school system. The Roman Church had its own higher schools, but the few primary schools in existence were negligible. In March, 1915, there were 3,837 primary schools, 309 intermediate schools, and 41 secondary schools, a total of 4,187, with a total teaching force of 9,845. More than half of all the children of school age in the Islands were enrolled.

When the schools were first opened the people were uninterested or suspicious or opposed, now the schools are their most popular institutions. The first act of the Filipino legislature after its inauguration was to pass an appropriation for school purposes. One-fourth of the entire budget of the insular government is devoted to education. Everywhere the people freely vote taxes for educational purposes and contribute from their personal funds for the support of schools and furnish labor and materials for school buildings. Within a few years the great mass of the population will have been given a primary education, so that every one will be able to read and write. An intermediate education will have been given to the substantial middle class of

the country, and higher instruction will have been provided for those who are to assume leadership.

The Filipino people never have been a unity. They had no common language or literature. But a small fraction of them were able to speak Spanish, and while, to this extent, Spanish constituted a bond of union, it was also an agency of separation among the people and of aristocratic domination. The schools made English the language of instruction because a common language was essential for national unity, because English gave the fullest contact with the ideals of democracy and because it is the commercial language of the world, especially of the Far East. Now it is estimated many more people speak English than ever spoke Spanish, and a generation is growing up to which English will be the Filipino language. The change that has already taken place is illustrated in the fact that during the half year ending December 1, 1913, 4,377 applicants took the civil service examinations in English and 490 in Spanish, while six years ago the number taking the examinations in English was 4,223 and in Spanish 1,975, and in the year ending July 1, 1914, 2,443 were examined in English and 3,011 in Spanish.

The effect of athletics and of industrial education in the schools has been equally remarkable. Clean games have brought with them noticeable improvement in the physical development of the people, who stood in great need of such influences. Sports have developed energy, organizing ability, and the faculty of cooperation, and have replaced the spirit of

jealousy and of tribal strife with generous rivalry.

Industrial instruction has steadily changed the viewpoint of the people respecting manual labor, has raised the standard of living, improved the home and home life, taught better methods of cooking, sanitation and the care of children, provided vocations and developed national resources. No normal pupil is promoted from a primary or intermediate grade without participating in industrial work. Already the effects of the schools are apparent in every department of the life of the people. In many provinces men under thirty are no longer seen at the cock-pits, and every year the revenue from the licensed cock-fighting diminishes. In every province farmers are multiplying their tilled areas, having learned better methods, and realizing now that the old days of insecurity and oppression are gone.

Wherever we traveled through the Islands in the dozen provinces which we visited we attended the schools and came away with new courage and hope in the remembrance of this great host of eager, responsive, enthusiastic young lives drinking in the streams of truth and democracy, and dreaming for themselves and for their Islands the great dreams which may not always yield the great deeds, but without which certainly the great deeds can not be. These boys and girls in the high and intermediate schools constitute one of the great opportunities of the evangelical missions. Wherever these missions have any chapels in the neighborhood of the schools, a large part of the congregation is sure to be made up of students. They come from and go

back to the better-class homes, to which it has been most difficult thus far to secure access. Their education has raised questions in their minds which they are not willing to evade and which bring them to religious teachers who do not forbid them to think and who are willing to lead them forward into the new land of liberty. Within the next ten years tens of thousands of these young people for whom mere ecclesiastical authority has no meaning should be brought into a living faith in Christ.

The educational achievement of the last fifteen years in the Philippine Islands is vividly seen by comparing it with the educational system of Siam.

	<i>Siam.</i>	<i>Philippine Islands.</i>
Total Government		
Income	\$28,070,774	\$11,275,074
Devoted to Education	\$623,499	\$2,082,172
Total number of schools under the Department of Public Instruction	394	4,187
Pupils in these Schools	25,486	610,519

The Siamese government estimates that there are approximately 2,900 local and private schools with 95,000 scholars not under the ministry of public instruction. Let such schools and scholars be excluded in the Philippine Islands and included in Siam, and the latter would have 3,294 schools and 120,486 scholars in a population about the same as that of the Philippines.

The land which these young people are being trained to develop is a far more attractive and habitable and homelike land than it is easy for us in America to conceive. The Islands are not all swamp and forest and tropical jungle. The cornfields of

Cebu look very much like hillside cornfields in America. Altho nearly half the area of the Islands is estimated to be forest, we traveled widely through the islands and only twice came in touch with the forests.

Mindanao alone has, in an area about equal to Holland, Belgium, and Denmark combined, only 626,086 inhabitants, or seventeen to the square mile, while Java, whose physical conditions are similar, has 590 to the square mile. It has the best climate in the Islands, 22,000 square miles of forest, and as good grazing ground as can be found anywhere in the world. If you ask for anything in the Philippine Islands that you have not found elsewhere, you are met with the reply, "O, yes, you will find it in Mindanao."

Thousands from other islands are moving thither. Whole evangelical congregations from Cebu have removed to northern Mindanao. Young men from Silliman Institute have scattered along the north coast carrying with them the seeds of the new life which they got at Dumaguete. The communities are wide open to the Gospel. When the representative of the Congregational Church to which Mindanao is assigned in the distribution of responsibility for the evangelization of the Philippines came to Cagayan, the governor, treasurer, presidents, and all the chief officials welcomed him, calling for a hospital, a college, a dormitory, a church. After the slaughter in the cock-pit Sunday afternoon it was offered for a meeting, at which the crowds drank in the words of the preacher. The next day the chief political paper of the city called upon the people of the province to

give the missionaries their friendship and support. Similar doors of opportunity are wide ajar on every side.

The Failure of Romanism

The Roman Church had its unhindered opportunity for four hundred years. I have already borne ungrudging testimony to some of the good that it accomplished, but it wrought also much evil and it showed itself, through its divisions, its inefficiency, and its despotism, incapable of doing alone the work which needed to be done. It was divided and is divided still. The friars contended with one another and with the Filipino clergy, from whom they sought to take away the parochial care of their own people. In 1849 only one-fifth, and those the poorest, of the 168 parishes under the Archbishopsric of Manila, belonged to the Filipinos, and this number was steadily reduced, for the decree of September 10, 1861, gave power to the Recoletos "to administer the parishes of Cavite province and other parishes now under the native clergy as they are being vacated." The friars' orders, which are now regaining something of their strength, are again a source of disunion and conflict. The Church was and is inefficient. One of its own lawyers, as well as officials whose business brought them into relation with it, told me that they were amazed at its business incapacity and at the losses that it had suffered in consequence. No one can look at the present ineffective and misapplied activities of the Church, missing so much of the wonderful opportunity of the present day, without marveling at its want of insight and intelligent direction.

Every one who longs to see the Roman Church purified and set free must look with sorrow upon it as it stands divided and confused among the havoc which it helped to make and among the mighty forces of freedom and hope which are repairing that havoc and building in its stead a structure of truth and liberty.

Evangelical Opportunity

The present situation offers what Paul would call "a wide door and effectual" to the work of the evangelical missions. Fifteen years ago the churches entered this door with zeal and wisdom. In a spirit not of exclusive claim but of distributed responsibility, they divided the task, assigning central and northern Luzon to the Methodists, southern Luzon to the Presbyterians, the Visayas to the Baptists and Presbyterians, Mindanao to the Congregationalists. Later, room was made in Luzon for the United Brethren and the Disciples. The Episcopalians, who had begun their work for Americans and the non-Christian tribes, were led on by the very compulsion of the need to share in the general work for the Filipino people in Manila.

These determinations of responsibility have been of the greatest value. They have secured a far wider evangelization than would otherwise have been possible, and they have ministered to the unification of the people through the subordination of all denominational division and the coordination of the results of the work of almost all the missions, not only in an evangelical union of the workers, but in a church union of the congregations in the one "Evangelical Christian Church of the Philippine

Islands." The Church is wofully weak as yet in wholly self-supporting local units, and there appears to have been temporarily a subsidence of the zeal and momentum of the first days. "Five years from now," said one of the most intelligent and energetic Filipino leaders, "you will find that the tide has returned with fuller strength than ever. The thought of the people is concentrated at present on political discussion, but within a few years this will have passed by. Policies will have been clearly settled, and will have become understood. Then, again, the mind of the people will turn to the deepest problems and necessities, and multitudes both of the older people to whom the old religious forms are meaningless, and of the younger people to whom they are unreal and untrue, and who, believing intellectually in God and Christ, are still seeking a vital experience, will turn to the Bible and to the Church which is not afraid to open its pages to the people and answer the questions which the people ask."

But our observation and experience would lead to the conclusion that there is no need of waiting for five years; that the door is just as wide open now as it was fifteen years ago, and wider; that in almost every *municipio* and *barrio* in the Islands there are men and women accessible and waiting; and that nowhere in the world is there a richer and more immediate possibility of an evangelistic harvest and of a great molding of character in individuals and in a nation than among the 50,000 students enrolled in the intermediate and secondary schools, who are dead ripe for friendship and for every

true and tactful influence which will lead them to take Christ into their lives as their living Master.

One sees no hope of any self-generated movements of religious revival in the Islands. Aglipayanism is disintegrating, and, in the process, is passing through a pitiful degeneration. It began as a great revolt within the Roman Church, but it represented no vital intellectual or spiritual principle. It was a rebellion, not a reform, and it met its deathblow when the courts awarded the Church properties to the Roman organization. A few church-buildings were built. Some of these are still maintained in shabby disrepair. Some of the people have returned to their old superstitions, and even deepened the fraud and falsehood which they repudiated, as in the case of the church in Santa Cruz worshiping and making money out of the Virgin of Malove, which is nothing but a curiously shaped knot of wood. Aglipay himself, under the influence of one of his followers who has dug up the remains of Renan, has now taken up with a charlatan rationalism. There is in him and his movement no hope whatever of religious or moral helpfulness to the Filipino people.

The spirit of truth and freedom is borne far and wide over the land today by men who have come from America or who have been raised up from the Islands, whose sign is not A. M., the monogram of Ave Maria, which takes the place of the figure of the Savior over the altar in some of the great Manila churches, but A. D., the day of Mary's Son, and who carry not so much cross or crucifix, as the living Christ.



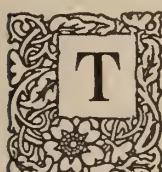
A SERVICE IN THE PRESBYTERIAN CHURCH OF RIO DE JANEIRO, BRAZIL

A Wide-Awake Church in Brazil

A STORY OF THE PRESBYTERIAN CHURCH OF RIO DE JANEIRO

BY REV. ALVARO REIS, PASTOR

Few Christians in North America and England know of the strength and influence of some of the Protestant churches in South America. It is therefore illuminating to read of the history and manifold activities of this organization which is but a sample of many equally strong and evangelical.—EDITOR.



HE Presbyterian Church of Rio de Janeiro was organized over fifty years ago (on January 12, 1862) by Rev. Ashbell Green Simonton, the first American Presbyterian missionary to Brazil, who had arrived in Rio two years and a half before.

Two years later, Rev. José Manoel da Conceição, an accomplished priest and eloquent orator, who was converted from Roman Catholicism, was ordained in this church as the first national preacher.

A church building was erected in 1873, with a seating capacity of six hundred, and in the Jubilee year this was enlarged by the addition of a gallery seating 300 people.

In May, 1897, when the present pastor took official charge of the church, the number of members was 585, and in eighteen years the church increased to 1,395 members. In 1897, the church had one other preaching station (in the suburbs), while to-day there are five (daughters) organized churches that worship in their own buildings, beside twelve congrega-

tions, ten of which have no buildings. In the same period the contributions for all purposes have grown from \$8,000 to \$14,000.

All this work, including the Sunday-schools in all the churches and



PASTOR ALVARO REIS

congregations, is directed by nine native preachers and teachers, and there is not an American Presbyterian missionary working in all this field of the Presbytery of Rio de Janeiro—a territory nearly as large as France.

In the Presbytery of Rio de Janeiro there were received by profession of faith in 1914, 431 adults; children baptized, 504. The Presbytery's contributions for all purposes amounted to \$50,000.

The Presbyterian Church of Rio supports its pastor, one assistant preacher, and a secretary, who gives his principal time to the editing of the weekly paper, *Puritano* (Puritan)

—for the propagation of the Gospel, with a circulation of twenty-five hundred copies.

The activity of the Presbyterian Church of Rio is indicated by the organizations at work, which include a Ladies' Aid Society, senior and junior Christian Endeavor societies, and a normal Sunday-school class.

This church renders financial assistance to much good work in Brazil and to our first missionary station at Lisbon, in Portugal, opened in 1910, during the pastor's visit to that country.

From this church have gone out twelve preachers of the Gospel, and at present four members are preparing to preach.

The Christian Endeavor Society, after having constructed a nice little chapel for their first missionary station in *Fontinha* (suburb), is constructing now a large room for its meetings in the yard of the Central Presbyterian Church of Rio. This structure will cost more than \$4,000. This society, which is the strongest in Brazil, does good work among the prisoners, explaining the Gospel and giving evangelical tracts; also sends pamphlets by mail to the gentlemen of good social and political position, and occasionally distributes thousands of tracts on the streets.

If we want a strong and living Church it is necessary that every believer should read his Bible daily, as well as some evangelical book; that he should pray fervently; do his daily work honestly and diligently; that in every place, by his life and words and by evangelical efforts, he should do something daily for the advancement of the Kingdom of God; that he have

some special work in the church, and that he contend constantly against the iniquity of this world, against the religious indifference, against the social corruption, against the superstition, idolatry and fetichism of the Roman worship, against the heretical doctrines of the modern spiritualists and their medical charlatanism. Finally,

nificant member or organ of the body does not go well—good health disappears and sickness comes with its sufferings and tears. My greatest efforts as preacher and pastor, and my purpose before God are that the Holy Spirit may move all the hearts of the members of the Presbyterian Church of Rio to do daily some work



GARDEN IN INTERIOR OF EVANGELICAL HOSPITAL, RIO DE JANEIRO, BRAZIL

he must strive for the animation of all the lukewarm believers who forget their church and that the greatest privilege in the world is to co-operate with Christ in leading souls from the darkness to the light of the Eternal Life and Love of God.

In the Church, the body of Christ, all the believers have some particular, individual and proper function to perform. When even the most insig-

for Christ and his Church. But all my efforts can not reach all the members. Oh, there are yet so many believers that do nothing visible or perceptible in favor of the Christian cause! In the meanwhile I will continue in this effort as much as possible through my sermons, prayers and conversations. The Evangelical Church in Brazil is growing in numbers and power.

South America and the War

BY BISHOP HOMER C. STUNTZ, BUENOS AIRES, ARGENTINA
Methodist Episcopal Bishop of South America



N at least five ways the war in Europe injures missionary work in South America.

1. *It drains our congregations of young men.*

Immigration has brought millions from nearly all parts of Europe, and has flung them out over the wide spaces of the southern continent. Almost every race on the far side of the Atlantic has made its contribution. They have come seeking the larger life of the young nations where economic opportunity joins with the spice of adventure so loved of all youth, and the stream has run almost bank-full during the last two or three decades. Germans practically dominate Southern Brazil. The southern end of Chile is filled with sturdy sons and daughters of the same Fatherland. English and Scotch and Welsh, not to omit the Irish, are there, particularly numerous in the Argentine, where nearly all the railway lines are financed by British capital. By hundreds of thousands the British have made South America their home, and have flourished exceedingly in their new and roomy habitat. Italians have come in far greater numbers than any other Europeans. They have flocked into Brazil and Argentina, particularly, and to such an extent has this gone on that Buenos Aires is almost as much an Italian as a Spanish or purely Argentine

city. Merchants, contractors, laborers—every activity of Argentina is led or well-near led by Italians. The Spanish speech of the port is taking Italian forms, and that not with an accent here, and a pronunciation there, but in the very warp and woof of the language itself. Belgians have come to South America in far greater numbers than I had supposed before going there. They have a goodly representation right over the whole land. The French have found that part of the western world a congenial home, and have come in goodly numbers, particularly for commercial ends.

Furthermore, it must not be forgotten that this immigrational stream is a comparatively new one. While Spain held her grip in South America, laws and administrative effort were centered in an attempt to keep that land of Spain for Spaniards only. Immigration was not only not sought after; it was inhibited under pains and penalties which Spain could be trusted to invent and apply better than any nation which had not been learning cruelties from the Moors for seven bloody centuries. When Bolivar and San Martin and their companions in arms did for all parts of that continent what Washington and his fellow soldiers did for our United Colonies—freed them from foreign control—it was half a century before the leaders of the ten republics into which they broke

up awakened to a full sense of their need of that enrichment of national life which European immigration would bring them. Then their early efforts were hindered for lack of proper publicity, and immigrants have never been as free to go there as to come to this favored land. For never before in history has there been a heavy race movement from north to south. These, as Mr. Benjamin Kidd points out in his suggestive book, "The Control of the Tropics," have moved from east to west on either side of the equator, but have not crossed it in racial migrations. Unsettled conditions of government, and religious intolerance united to keep the flood at a minimum, and what these forces lacked was supplied in a vicious system of land ownership, shutting the small farmer from opportunity to get a home of his own. Due to all these causes, and more which I will not even specify, the immigrants in South America are nearly all of the first generation from their own lands. By far the larger number have come since they can remember, and the bearing of it all on the matter before us is that there were tens of thousands of men there when the war broke out who were either immigrants themselves, or sons of immigrants, tho born in the lands of Europe, and neither father nor sons naturalized in the land of their adoption. They were liable for military duty, and answered and are answering the call to their national colors in thousands and tens of thousands.

Now the missionaries at work in South America would have been remiss in their duty had they not sought out these sons of Europe and

won them for Christ. This they have done, and in center after center men from the embattled nations have become members, and, in many cases, leaders in our churches. The loss of these men has injured mission churches from Peru to Valdivia on the West Coast, and from Punta Arenas to the last port in Brazil on the East Coast. And by far the larger number will never return! In this lies the full meaning of this form of our suffering from the monster war.

Financial Troubles

2. *It deprives us of the means of self-support.* Not only in our schools, but in direct evangelistic and pastoral work, the missionary activities of that part of the world are carried on by means of the contributions of members on the field to an extent which would come as a complete surprize to many a supporter of missions. In the Argentine and Uruguay, for example, in the work which I am attempting to direct for the Methodist Episcopal Church, the free-will offerings of the members and friends the last year before the war was equal to the entire appropriation made by the Church in North America. Several of the churches have been entirely self-supporting for years, and the process was going on in a most gratifying fashion until we were struck by this red horror of war. The injury is great in the matter of financial support, and the longer the slaughter and the reckless destruction of wealth goes on, the greater must be the harm and loss.

How this can be done is not plain without thinking briefly of the relations which exist between South

America and Europe. It does seem puzzling and bewildering when one is told that a boarding-school in Bolivia is forced to shut part of its work, and its very existence is imperilled by a war in Europe! It only calls attention to the interlocking of interests which has gone on since steam and electricity "made the world a neighborhood." It is one more comment on the truth uttered by Scripture—"No man liveth unto himself."

Being Latins, and harking back to European ancestry, European ideas rather than those from North America, they have done their selling, their buying and borrowing and banking in Europe! The economic rootage of the southern continent is in Germany, in England, in France, in Belgium. Capital for huge governmental loans in those republics comes southwest and not south. *It is European.* Until last November there was not one bank in South America that we ever found that would either cash a dollar draft or sell a draft in terms of our currency. All the flow of business between South America and North America poured through Berlin or London or Paris. By far the larger share of their exports went to European markets, and little besides farm machinery and mining machinery sent to the West Coast and Brazil, and National Cash Registers and "Walkover" shoes, were bought in the United States.

The war has hit the entire continent so hard that business interests are staggering or prostrate. This has come about in two ways. *First,* repayment of governmental and commercial loans has been abruptly demanded by the European lenders.

The terrific destruction of capital which was exacted from the first belching of cannon to the present hour has goaded European capitalists into the most desperate attempts to get their scattered resources in hand at the earliest possible moment. Therefore, in the face of a series of years of poor harvests due to drouth or floods, and in the very midst of large projected plans for public improvements in nearly all parts of the several nations, with coffee and rubber both falling in price, and the stress of financial depression already crowding down national and commercial intake, merchants and railway financiers and national leaders have been called upon for the prompt payment of vast sums as fast as they fell due, where they had confidently hoped to extend times of payment, and borrow yet more heavily until their troubles blew over. All this makes itself felt right up and down the line of national life. Interest rates go soaring. The small merchant must square his accounts with the wholesaler whether he can do so or not! The farmer can not secure the loan he needs to buy seed for the next crop. The mine owner is cramped and must dismiss his force. And in the last analysis all this economic pressure reaches the missionary, and cuts off the support for the day- and boarding-schools in which youth were being taught the ways of true religion, and shuts off the contributions which had made possible the rental of a hall and the payment of a meager salary to a national pastor who was gathering scores to hear the Word of God.

Second, exports and imports have been practically stopt in some dis-

tricts, with all the wreckage of business that follows in the wake of such a sudden shutting off of the steady streams of income from millions of people. Take Bolivia as an example, and as one of the nations which is suffering most heavily. Mining is the industry by which Bolivia lives. Her mineral wealth is vast, and she manufactures nothing. Nearly 70 per cent. of the governmental revenue comes from high export duties on ores of various kinds, tin being one of the principal products. In a day all export, all cabled orders for export, and all correspondence about export stop! What happened? Mines were either shut down or went on with reduced forces and under government aid. With the first firing, the ships of belligerents were either interned in neutral ports where they happened to be, or captured by one enemy vessel or another.

How did this effect missionary work? Vitally. Patrons of mission schools in La Paz and Cochabamba faced utter poverty. They were forced to withdraw their sons from the schools. Governmental aid had been generously given to these institutions because of the excellence of the work they were doing for the youth of the land. But governmental income practically ceased with the opening of the war.

We have over twenty selected college and university graduates working in those two schools, and so pitiless has been the pinch of the situation created by the war in Europe, as certainly as tho the firing had been done in their own streets, that these men and women had no salaries for months, and more than once had not money to buy stamps

for letters home, not to purchase medicines for the sick. With their income from students divided by at least five, and their support from the government entirely suspended, they needed no convincing that the war interfered with missionary work in South America. The Board is supplementing their income temporarily, but the heroic force holds on with splendid courage. They should have our prayers and our love.

In the nitrate fields of Chile, and throughout the northern part, there is distress little short of that which has reigned in Belgium. In all that desert country for fifteen hundred miles there is never a shower of rain, and the one industry by which the cities live is mining of nitrate and copper. Here the same results followed which have been described above. Our mission school for boys at Iquique lost thirty of its fifty boarders in the first month after war was declared. Day pupils were almost all withdrawn. But for help from North America the mission schools could not have been kept up.

Argentina, Uruguay and Brazil feel the effects of the war keenly. But one who passes from nation to nation as it has been my duty to do during recent months sees that they are suffering far less than West Coast countries. They get millions of pounds of frozen meats away to Europe by single steamers. They send immense loads of horses to feed the cannon and machine guns of a hundred shambles of war. They export less than usual; but the stream does not at any time entirely dry up. From all these causes our work in the various churches will receive a decided check this year, and while

the war goes on. Supporting Boards must reckon with this fact, and not expect the impossible.

Mental Distraction

3. *It preoccupies the public mind.* Public sympathy is strongly inclined to the side of the Allies. But the heavy German population of parts of the countries makes its own view strongly felt, and the public mind is so preoccupied with the wrangling in community groups, the conflicting deliverancies of newspapers, and the wild rumors and reports from day to day, that it is only natural that attendance should fall off at the churches and chapels, and that those who do come are not as open to the influences of the preaching as they were before this distracting and horrible nightmare filled all their thinking by day and wakened them at night from dreams of carnage and sudden drownings at sea.

4. *It saps the courage of many.* They say, "What is the use?" They feel benumbed. They see a continent where religious influences have been at work for all the centuries since Christ came. There Paul and Augustine, Calvin and Knox, Luther and Wesley lived and taught and wrought mightily for the righteousness which is the goal of the Kingdom, nay, the Kingdom itself. And that is the continent which has blazed into an unrighteous war, the most terrible and merciless of which history gives us any knowledge. There can be no doubt that much of the visible lack of prayer and zeal in our missionary circles in South America in recent months has come from this dumb feeling of discouragement that after so many centuries

of toil in the name of the Christ, such hellish forces seem to control the world. It is a time to try men's souls, and we feel it among widely separated workers and among immature Christians on the mission field most acutely.

5. *It embitters strong races among whom we would win souls.* How intense this bitterness becomes may be understood in part could I rightfully tell the inner workings of missionary administration, particularly in its personnel. Germans will not go to hear an Englishman preach. Englishmen refuse to accept the pastoral labors of German pastors, no matter how discreet and restrained their utterances. Members of the same official groups in local churches resign, and even revile one another openly. Entire sections of communities become enraged at each other, and prayer-meetings are injured, and public services thin down to a handful, and Christ is wounded at the hands of those who should be His friends. There is no racial feeling so strong as that of the colonial, the citizen away from his home land. He idealizes the land from which he has been absent just long enough to soften all his impressions of its failings, and throw up into strong relief all the advantages and glories of loved scenes and dear associations and a boasted past. The entail of hate seems more unchristlike to me even than the wounds and piled up terrors of the battlefields. Christ demands love, even of enemies. We see bitter hatred, and can only speak plainly of its unchristlike character, and pray that it may be swallowed up of the deeper love of Christ our Master and King.

Yuan Shih Kai and the Bible

BY REV. E. W. THWING, PEKING, CHINA
Oriental Secretary of the International Reform Bureau



LAST year a beautiful Bible was given to President Yuan Shih Kai, but he said that he had not time to read it, and gave the volume to his son. Recently, however, he has devoted some time daily to the Ancient Sages. As he has not time to go through the books himself, he has directed some of his Councilors to make selections for his use.

Not long ago, by special appointment of the President, I secured an interview with the Chief of Ceremony, and suggested that the President might be greatly helped in the affairs of State by reading the Bible. The fact was mentioned that men like Abraham Lincoln and President Wilson found much help in reading the Bible, as one of the world's most ancient books, and full of the Wisdom of God.

The Chief of Ceremony agreed that the President might well include this book with the other ancient classics, but that at present he read only documents. The Chief of Ceremony suggested that selections from the Bible might be put in the form of a document, and that he would then see that the President read them.

In harmony with this suggestion the following documents were prepared and sent to President Yuan.

To the President:

When the Great Doctrine is lost

troubles come upon the world, and times of danger. Men make plans, but we know that all things depend upon Heaven (God).

Last year I read how Your Excellency sacrificed to Heaven on behalf of the nation. But from ancient times the burnt sacrifice has a deeper meaning than is often seen. We should seek to know the true reason for God's ancient law.

As your Excellency is now reading selections from the wisdom of the ancient Sages, I ask that you may also read some selections from the "Save-the-world Classic," the book that tells of God's purpose, and that is as a light in world darkness. This book has been known and read by great men of all ages.

President Wilson, of my own country, finds in this book daily guidance and help. I have prepared a few selections of subjects of present interest for your Excellency's perusal. If it is your Excellency's pleasure, at a latter day I will prepare other selections.

The Unchangeable Word of God

I. ANCIENT KINGS RECEIVED GOD'S MESSAGE.

In the "Li Chi" it is said: "the Ancient Kings received the decrees of God and were able to rule the people." "To lose them is death, to gain them is life."

The Bible has given God's law in fuller detail. Note the following: "*God spake all these words saying*";

(then follow the Ten Commandments. Exodus 20).

Those who keep God's Commandments will have great blessing.

And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth.

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto voice of the Lord thy God.

If men disobey God's Law, trouble and sickness come.

If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD:

Then the Lord will send plagues on thy seed, even great plagues, and of long continuance, and sore sicknesses of long continuance.

2. MEN FORGET GOD'S LAW.

Confucius said: "The Great Doctrine has become hidden," and he sighed.

The Prophet Isaiah of the Bible said:

Because thou hast forgotten the God of thy salvation, and hast not been mindful of the Rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips. (Isaiah 17:10.)

3. CAUSE OF THE WORLD'S WAR.

Many kings and people have forgotten God's truth and love and now follow selfishness. This brings the wars and world unrest. (Matt. 24:6.)

There is no other way for sin, and

wickedness must bring punishment.

And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible. (Isaiah 13:11.)

4. PRIDE OF MAN BRINGS DESTRUCTION.

The rulers of Europe have become proud. This brings the punishment of God. It was so in ancient Babylon and Egypt.

The great King of Babylon was the greatest at that time but God took away his throne for pride:

At the end of twelve months he walked in the palace of the kingdom of Babylon.

The King spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?

While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; Thy kingdom is departed from thee. (Dan. 4:30-31.)

And because of the majesty that God gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew; and whom he would he kept alive; and whom he would he set up; and whom he would he put down.

But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. (Daniel 5: 19, 20.)

5. GOD IS KING OF ALL THE EARTH.

But the Lord is the true God, he is the living God, and an everlasting

King; at his wrath the earth shall tremble and the nations shall not be able to abide his indignation.

Thus shall ye say unto them, The Gods that have not made the heavens, and the earth, even they shall perish from the earth, and from under these heavens.

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. (Jeremiah 10:10-12.)

6. GOD IS ABLE TO SAVE IN TIME OF TROUBLE.

Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.

Therefore with joy shall ye draw water out of the wells of salvation. (Isaiah 12:2, 3.)

7. FORMER KINGS ASKED GOD.

The ancient king of Judah prayed when in trouble.

And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God.

Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands.

And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them.

Now, therefore, O Lord, our God, I beseech thee, save thou us of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only. (2 Kings 19:15-19.)

And there came a great deliverance from God.

Therefore thus saith the Lord concerning the king of Assyria. He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it.

By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord.

For I will defend this city, to save it, for mine own sake and for my servant David's sake. (2 Kings. 19:32-34.)

8. GOD IS ABLE TO GIVE WISDOM TO A GREAT RULER.

Solomon was the most famous king of ancient Judah. He asked God for wisdom and guidance.

And Solomon said, Thou hast shewed unto thy servant David my father, great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

And now, O Lord my God, thou hast made thy servant King instead of David my father: and I am but a little child: I know not how to go out or come in.

And thy servant is in the midst of thy people thou hast chosen, a great people, that can not be numbered nor counted for multitude.

Give therefore thy servant an understanding heart to judge thy

people, that I may discern between good and bad: for who is able to judge this thy so great a people? (1 Kings 3:6-9.)

His prayer was answered.

And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. (1 King 4:29, 30.)

9. GOD IS A SPIRIT THE FATHER OF MEN.

Have we not one father? (Malachi 2:10.)

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:23, 24.)

10. HOW DOES GOD SPEAK TO MEN?

God spoke to the ancient prophets of old. He spoke to Moses, the servant of God. He made known His will which we find in the Bible.

For no prophecy ever came by the will of man: but men spoke from God, being moved by the Holy Spirit. (2 Peter 1:21.)

But afterward He sent His Son into the world.

God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets.

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

Who being the brightness of his glory, and the express image of his

person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand. (Hebrews 1:1-3.)

11. CHRIST THE SAVIOR DIED AND ROSE AGAIN.

The story of the Gospel is of Christ the Son of God who came to save and teach men. He died on the Cross, was buried and rose again, and He is the Hope of the world to-day.

But now is Christ risen from the dead, and become the first fruits of them that slept.

For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive. (1 Corinthians, 15:20-22.)

And inasmuch as it is appointed unto men once to die, and after this the judgment; so Christ also, having been once offered to bear the sin's of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation. (Hebrews 9:27, 28.)

12. JESUS THE MEDIATOR.

Jesus thus became the one mediator, or "middle man" between God and man. He shows the true way to God.

For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. (1 Timothy 2:5, 6.)

13. THE MEANING OF SACRIFICE.

It was the death of Jesus on the cross that became the great Sacrifice. All others pointed to this. From the earliest times of Yao and Shun, men have offered the blood of sacrifice to God for their sins. The blood

of oxen and sheep could not save men, but they showed to men the need of a Savior. The book of Hebrews explains how Jesus became the great Lamb of God, a sacrifice for the sins of the world.

But Christ having come, a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands—that is to say, not of this creation,—not yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. (Hebrews 9:11, 12.)

His blood alone can save men from sin and give Eternal life.

14. THE LIGHT OF THE WORLD.

Jesus is the world Savior. He is not for one nation of people, but for all men. He is the light of the world. He comes to the people of every nation.

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith in me.

Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision.

But shewed first unto them of Damascus, and at Jerusalem, and

throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. (Acts 26:18-20.)

These things were preached before kings and they were moved by the truth.

For the King knoweth of these things, before whom also I speak freely; for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

King Agrippa, believest thou the prophets? I know that thou believest.

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. (Acts 26:26-28.)

15. FAITH IS THE POWER OF GOD TO SALVATION.

The Heavenly Gospel is for all. Any one high or low may receive God's grace. It is only necessary to believe in His word, for it is the power of God.

For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

A letter from the President's Secretary reports that the President has read the selections and sends his thanks.

CHINESE PROVERBS

SELECTED BY THE REV. W. D. HUDSPETH

1. If one does not learn in youth, what will one do when old?
2. Do not be afraid of going slowly, but of standing still.
3. Regard righteousness as gain.
4. Hurried men lack wisdom.
5. If you do not scale the mountain you can not view the plain.
6. The instructor leads to the door, but aptitude rests with the individual.
7. Man proposes, Heaven disposes.
8. When you drink water think of the

fountain—be mindful of the source of your benefits.

9. Time flies like an arrow, days and months fly like a weaver's shuttle.

10. Wealth is as dross, righteousness is worth untold gold.

11. To rise betimes, means full illumination; to rise too late, means nought but perturbation.

12. The door of the law-courts is always open, but if one only has right and has no money, one must never enter.

Prayer and Priests in Tibet*

BY MR. R. CUNNINGHAM, TAKUTANG, CHINA
Missionary of the China Inland Mission

TIBETANS pray and pray without ceasing—by day and by night. They pray everywhere, utilizing everything movable and immovable, in this one act of devotion. The gentle breeze waves their prayer flags in the air; the mountain stream revolves their cumbersome prayer wheels; the sacred oil forever keeps alive the voice of prayer. The traveler notes the fact that the Tibetans are a praying people. The roads, especially the entrance to the villages, are literally strewn with prayers; streamers hang from tree to tree and house to house. In gaily different colors they flutter across the rivers. Bridges are literally pasted with paper prayers. Rock and cliffs are carved and chiselled with the sacred inscription, "*Om mani pad-me hum*" ("O Jewel in the lotus"). One never passes a caravan without hearing some Tibetans in it mumbling their prayers.

The Tibetan needs no *muezzin* to call the hour of prayer; dawn finds him well through the first act of devotion. If the alacrity of his prayers proves anything, it proves his willingness at least to pray. Leisurely he can utter 400 words a minute. Nothing but the eating of food will keep a Tibetan from praying. No matter how stormy the elements may be, he still goes on repeating the well-worn phrase, "*Om mani pad-me hum*." Traveling across a grassy plateau or over a high snow-bound pass he would much rather pray than indulge in coarse banter. Every Tibetan prays and prays personally; he does not leave his spiritual welfare in the hands of the lamas (priests). He believes that Kun-cho

(the highest deity in lamaistic philosophy) is accessible at all times and in all places.

Tachienlu, West China is a city of temples. There are eight such edifices in different parts of the city, representing five different sects, the most popular being the "Ni-ma" or Red sect; the most influential the "Geluba," or Yellow sect. From early morning till late at night prayer is offered in some form in all these temples. Assisting them in their worship they have several different kinds of instruments, the most conspicuous being the trumpet, drum, bell, and cymbal. Every Tibetan house has its own private temple with a number of private lamas. Thus from palace, home, and temple the voice of prayer is never silent.

The priestly population may be divided into three classes. First, the lama or ordained priest, who has made the long journey to Lhasa and there received ordination from the Dalai Lama or some other high dignitary. Second, the "draba," or unordained priest, who hopes some day to visit Lhasa; and third, the "amcho," or private lama, who has neither desire nor ambition of ever seeing the sacred city. Another may be added, namely, the "chang-cha-ba." This latter is seldom met, tho there are one or two in Tachienlu. They have accumulated unlimited merit and have made heaven with all its joys and happiness an absolute certainty.

The *lama*, or ordained priest, is a respectable, wealthy, well-fed, well-clad person. He spends his life almost wholly in the temple, accepting engagements only from the very wealthy Tibetan families. Having visited Lhasa and

* From *West China Missionary News*.

been received by the Dalai Lama, or "Panchen-im-bo-che," his prayers are more efficacious, a fact very evident from the price he charges for reading them. For one day's service he receives the sum of one rupee (33 cents), not inclusive of food and wine. To many wealthy families he acts as family priest, family physician, and family advisor. If he has great influence in a home, nothing is done without his permission or sanction.

When the King of Chala was in trouble a number of wealthy lamas were invited to his palace to read prayers. After the usual divining and casting of lots, it was divined that the cause of his impending calamity was due to the fact that many evil spirits had taken up their abode in his palace. To avert the calamity, the evil spirits must be removed in the following manner: For ten days there assembled in the large open courtyard of the palace a large number of lamas, drabas, and amchos. In the center of this large assemblage were placed a number of small clay figures into which they hoped to induce the evil spirits to enter. To this end a number of appetizing dainties were placed in front of them. At a given sign from the diviner a number of guns were fired, indicating that the evil spirits had taken up their abode in the figures. The assemblage then formed into a long procession and marched outside the North Gate.

This religious procession is one of the most interesting and truly grotesque sights to be seen anywhere in Tibet. The procession is over two hundred yards long and marches the whole length of the city. The most important persons in it are several mounted lamas, drest in their long monastic robes. Following the lamas are a large number of drabas, playing various instruments and producing all kinds of sounds. Two priests blow tremendous trumpets ten feet long, a number of coolies being

hired to carry them and to produce even the faintest sound requires no small amount of breath. A number of drabas reading their sacred books gives added interest to the procession. But the most conspicuous part is the carrying of the clay figures by a number of dirty, ragged beggars. The dress and demeanor of these beggars make them unable to appreciate the religious significance of the occasion and therefore deprive it of much of its solemnity. They are paid to carry the clay figures and other impedimenta of the procession, the religious interest of which is no concern of theirs.

On arrival outside the North Gate the priests form a semicircle, in the center of which they place the clay figures. After some more blowing of trumpets, beating of gongs, and reading of prayers, a lama lifts the clay figures above his head, pronounces the doom of the evil spirit, then dashes them to the ground. A number of small boys, who miss the sacredness of the performance, rush in and pick up the head-gear and dress of the figures, scrambling for the most coveted parts, while the priests rend the air with their guns, gongs, and trumpets. This religious procession is known in Chinese as *song kuei*, i.e., escorting the evil spirits.

The *draba* is a lesser Buddhist light than the lama. Not having made the pilgrimage to Lhasa, he has not the power and influence of his superior in the religious order. His services, none the less, are very much in demand. As the draba gives his humble services for the modest sum of 100 cash (six cents) per day, he is therefore much in demand among poorer classes of people. Whoever invites him to read prayers, feeds him; his 100 cash he spends in wine. For his night's shelter he trusts to some friendly poor who may be in his debt for prayers read but unpaid for. The draba is an easy-going, good-natured being whom nothing disturbs and nothing per-

plexes. His life motto seems to be: "Sufficient unto the day is the evil thereof." Like every other Tibetan, his dress is quite protean and therefore very serviceable. It is his wearing apparel by day, his priestly garment when reading prayers, and his bedding by night.

The *amcho* is the lowest order in the Buddhist rank. In Tachienlu, at least, he is a most disreputable and irreformable character. In habits he is lazy and dirty; in manners insolent and truculent; in appearance shabby and penurious. The high ethical teaching of Buddha, with its corresponding standard of life and thought, are things unknown to him. He has no wish beyond a single meal, and no desire above a bowl of wine. The *amcho* is an indispensable adjunct in any Tibetan home. He lights the fire; he sweeps the floor; he feeds the lamp. When the "a-ya" goes out visiting, he follows her as a personal attendant. His peculiar care is the family gods, before whom morning and night he reads family prayers. He receives no pay, and only eats what is set before him.

The last and perhaps most interesting of the Tachienlu lamastic population is a person who receives the appellation of "chang-cha-ba." This devotee to Lamaism performs his pilgrimage to Lhasa in a somewhat peculiar manner. He lies

flat on his body and while thus prostrate makes a mark on the ground with his hand. He then rises, takes three steps to this mark and then prostrates himself again. This he does every step of the way between his home and Lhasa, taking three years to make the journey. To accomplish such a feat, great physical endurance is necessary. Three reasons are given for such an extraordinary pilgrimage. First, to atone for some great sin committed in the past; secondly, to obtain great merit and influence as a lama; and, thirdly, to make the obtaining of the Buddhistic heaven, with all its joys, an absolute certainty.

The difficulties of mission work among Tibetan lamas are great and many. Lamaism is a domestic religion. Every home has its representative in the lamasery and every lamasery has its representative in the home. Should the lama embrace the Christian religion, he is ostracised not only from his lamasery, but also from his home. Such an experience in a sparsely populated country like Tibet is almost inconceivable. To be a Christian and remain in a lamasery is impossible. The Roman Catholic religion, after more than fifty years of arduous mission work on the Tibetan border, is unable to record the name of one lama converted to the Christian faith.

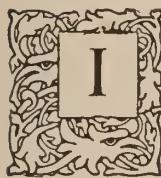
GOD CARES! DO WE?

"Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. *He who is not a missionary Christian will be a missing Christian* when the great day comes of bestowing the rewards of service. Therefore ask yourselves daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen, if you have the youth and fitness required for the work. Or, if you can not go in person, inquire diligently what blood mortgage there is upon your property in the interest of Foreign Missions, *how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood*. I warn you that it will go hard with you, when your Lord comes to reckon with you, if He finds your wealth hoarding up in needless accumulations instead of being sacredly devoted to giving the Gospel to the lost."—DR. A. J. GORDON.

DEPARTMENT OF BEST METHODS

BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

SOME WAYS OF INCREASING MISSIONARY GIFTS



T is said that at the present time the one thing that hinders the progress of the Kingdom is the lack of money. This may be questioned, but it has always been easier to get men to go than to raise money to send them.

More to be deplored, however, than the lack of money is the fact that some of it is raised by methods that dishonor God, and that in some instances at least, are in violation of the laws of men. It is humiliating to find that in New York State the Civic League is being called upon to stop petty gambling in the churches as a means of raising funds!

"Having had numerous complaints from many sections of the State," says *The Reform Bulletin*, "in regard to denominations of the Protestant faith conducting lottery schemes and raffles and selling chances on various articles at fairs and carnivals to raise money for church and benevolent purposes, we have been obliged to take up these matters and have them suppressed by law. Gambling is gambling no matter where we find it. The Law and Order Department of the New York Civic League will suppress it promptly in either Catholic or Protestant churches when notified in time."

Those who use such methods are probably ignorant of how serious the offense is. But they ought to know better. A few days ago we heard of a woman who decided to give a chicken as a tithe to the Lord. It was worth about

a dollar and in order to swell the sum she went from door to door offering a popcorn ball and a chance on the chicken for a dime! She realized about \$34 and gave it with joy, little realizing that she had operated a lottery that made her liable to arrest. Her church applauded, and the one woman who protested was declared too strict and out of date.

In recent years, due largely to the Every Member Canvass of the Layman's Missionary Movement which lays stress on systematic and proportionate giving, the methods of raising money have been lifted to a higher plane in many churches. But there is still room for improvement. In every church there should be untiring effort to induce people to pay their tithes and give free-will offerings as God has prospered them. Let the socials and suppers be for sociability and not to raise money for God.

Honoring God with Our Substance

Does it glorify the Ruler of the Universe to raise money for carrying on his work by means of bazaars and rummage sales?

Let us bring the question home to ourselves. Your daughter is about to be married and you have set your heart on giving her a silver tea set as a token of your love. But you can not manage such a costly gift in addition to the other expenses of the wedding. Then the brilliant idea of raising the money by a rummage sale comes to you. You ransack your attic and telephone your

friends. They come nobly to the rescue with articles they don't want because they love you and they love the girl. You engage a stand in a vacant store, hold a most successful sale and buy the present.

Do you not think that every time she pours tea from the pot, your daughter will love to reflect on the number of her friends' old clothes that were sacrificed to buy it?

You would not do such a thing? Then are you willing to put God and His work on a lower plane than your own loved ones?—(Condensed from an article by Mary Grattan Stephenson in *The Missionary Survey*.)

AN ERRATIC PROPORTION

MARY LOUISE DANIELS, WELLESLEY, MASS.
President of the Woman's Board of Missions, Congregational Church

About three years ago I discovered in the Up-and-Doing Church a pleasing proportion between the women members and their gift to foreign missions, *viz.*:

Number of women, 450.

Annual gift to their Board, \$1,708.

Average gift from each woman, \$3.80. Of course some members were unsympathetic or absent, and some non-members were sympathetic and generous, but this condition prevails everywhere.

On the whole it seemed fair to use this proportion for purposes of comparison when, later on, I discovered the Easy-Going Church.

They were so suggestively alike, those two, in their attractive buildings, each favorably located in a city; in their membership, which included families of wealth and position; in their various activities. And, strange to say, their count of women members was practically identical!

Then I applied my little rule obtained in the Up-and-Doing Church:

450 women: \$1,708. 450 women: What! It did not fit. The proportion dwindled erratically.

450: \$1,708. 450: \$92.

Here was an average of 21 cents instead of \$3.80 for each woman.

Why should a group of women in one church give \$1,708 to foreign missions and a like group in similar circumstances in a similar church give \$92?

Several answers might properly be given to this query.

Perhaps the church of easy-going missionary manners may have had poor training in past years and so lost—or never found—the habit of treating missions generously! Very likely other interests, such as Home and City Missions, called forth a more loyal response. I hope so.

But the Up-and-Doing women looked out for those interests too, having caught a vision of the Great Task in its roundness.

Leaders lacking enthusiasm? Dull programs at monthly meetings? It might have been.

My own solution is this:

Poor business methods had left the field largely uncultivated.

The financial success of a missionary organization is no sentimental problem dependent upon some occult laws quite different from those governing that department store or banking house in the next block. It is a problem, *on its human side*, like theirs—a problem of right approach to individuals that they may be drawn into certain well-defined relations with the object of their enterprise. The same direct, sagacious, adaptable, persistent methods apply.

The easy-going treasurer who simply waits to receive "dues" is sadly out of date. The exigencies and possibilities of the missionary opportunity to-day call for a local treasurer who knows her Board and its needs; as well also her own church field with its lights and shadows.

She joins efficiently with other officers in forming a definite policy for a thorough annual canvass of all the women

in the parish that they may be won to cooperation. She studies to be tactful and vivid, and chooses assistants who will enter into the spirit of her task.

I have noted this year a swelling of the fourth figure in the proportion and I wonder—I wonder what has done it.

Was it an up-and-doing business policy? Did they discover in the Easy-Going Church that the Every Woman Campaign is a wonderful regulator of erratic proportions?

What kind of a giver would my church be,
If every member gave just like me?

JOASH CHESTS

Have you every tried raising money by means of a "Joash Chest?" It is a Scriptural method and rarely fails.

When Joash was king the Temple at Jerusalem was in need of repairs and he ordered the priests to collect money from the people and prosecute the work without delay. But the money came in slowly and the repairs were not made. Then, at the king's command, "Jehoida the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right hand as one cometh into the house of the Lord" (2 Kings 12:9).

The new plan succeeded at once. These gifts were to be over and above the regular offerings for the Temple service, yet the money poured in. There was soon enough and to spare. Not only was the temple repaired, its furnishings were replenished also.

Matthew Henry suggests that the new plan succeeded because of its novelty. "When Joash found that the money did not come in as he expected one way, he tried another," he says, "and that answered the intention. The throwing of money into a chest, through a hole in the lid of it, was a way that had not been used before, and perhaps the very novelty of the thing made it a successful expedient for the raising of money; a

great deal was thrown in and with a great deal of cheerfulness; they all rejoiced. An invention to please people's humor may sometimes bring them to their duty. Wisdom is herein profitable to direct."

There is, no doubt, some truth in Matthew Henry's contention. New methods often bring success where old ones fail. Nevertheless we believe that the chief reason why the plan succeeded was that the people were not taxed but cast in their free-will offerings. This is a practical plan that works as well to-day as in the days of Joash. We have tried it more than once and have seen others try it, always with success.

A Joash Box in a Sunday-school Class

In a certain church the Woman's Bible Class lost its teacher and a Newcomer was prevailed upon to take his place. The class grew and grew until it was the largest class in the school, and when the cost of the new piano was divided among the classes, its apportionment was \$20.

It seemed a large sum, but the class agreed to pay it, and began discussing ways and means. Fairs, food sales, lectures, concerts, pay socials—all were suggested, for this church believed in raising money in such ways. But the Newcomer did not and longed to lead them into better things. She suggested a "Joash Box," but no one had ever heard of such a thing. She told the story as given in 2 Kings, and at last they consented to try it. But they evidently did not expect it to succeed and the officers of the school were dubious about it.

The next Sunday a little box was brought to the class with a slit in the lid and the members were invited to put into it from Sunday to Sunday whatever they wished to give to the fund. The Sunday following one of the members brought a beautiful Japanese trick-box and asked if it could be used in-

stead of the plain little box. It had a slit in the top and no one could open it but her son-in-law. So the money was transferred to it and so much interest was aroused that the Newcomer thanked God and took courage. Every Sunday in the opening prayer she asked God to send them the required sum, but no one was urged to give a penny.

When at last the day came for paying the assessments, the officers of the school were invited to witness the opening of the box and count the money. The Young Man Who Knew How came, too, and it was an exciting moment when he released a spring, pulled out a secret drawer and poured the contents into a basket. There were several dollar bills, coins of all denominations, and one ten-dollar gold piece. The whole amounted to \$33.34, \$13.34 more than had been asked for! The class could hardly believe it, and the officers were amazed, but the Newcomer simply said, "I told you how it would be," and asked the superintendent to lead in a prayer of thanksgiving.

The gold piece was a great surprize. Who could have given it? Popular opinion gave the credit to the best-drest woman in the class. But the Newcomer (tho' no one else) knew that it came from a modestly drest young woman who, like herself, did not believe in fairs and festivals, and gave so quietly that no one guessed how much she was in the habit of giving.

There are always such surprizes in store for those who trust God in raising money. He is "able to do exceeding abundantly above all that we ask or think."

RAISING MONEY THROUGH PRAYER

The great enterprises that have been conducted entirely along faith lines, such as the China Inland Mission and the Müller Orphanages at Bristol, England, show that the necessary funds for Christian work, even when vast sums are

needed, will be forthcoming when God is depended upon to supply them.

More than one mission board has filled its empty treasuries through prayer, but not all missionary workers realize that this is a method that works as well in small organizations as in large ones. If any society wants more money for missions, they may have it for the asking. But they must meet the conditions and pay the price of prayer.

Some years ago a Young People's Missionary Society in Ohio undertook to assist one of their members to prepare himself for medical missionary work. The sum required was about \$1,100, payable during three years.

It was a large sum for them to raise in addition to their regular contribution. But they were rich in faith and decided to raise it through prayer. A little paper was issued monthly containing general missionary information and stating the needs of the special fund with a list of the subscriptions made during the month.

No appeals for funds were made, nor were they needed. Whenever a payment was due, if there was not enough in the treasury to meet it, the little inner prayer circle of the society met with the president and asked God to supply it. Not once did He fail them. The amount needed (and often more) always came in time, sometimes from the most unusual and unexpected sources. It was a great experience for the young people, and their faith was greatly strengthened.

SPELLING MISSIONS

What does m-i-s-s-i-o-n-s spell in your church?

In many a church it spells money, for the people never hear anything about the work save in connection with the contribution-box.

This is a serious mistake. The financial side should never be pushed until the foundations of a deep and abiding interest have been laid.

THE TALENT PLAN

REV. EGBERT W. SMITH, NASHVILLE, TENN.
Secretary of the Executive Committee of Foreign
Missions, Southern Presbyterian Church

In 1913 the Southern Presbyterian Church paid off a large Foreign Mission debt. One of the most effective methods employed for this purpose, a method approved by the Assembly's Executive Committee of Foreign Missions, and widely used throughout the Church, was the Talent Plan. Scores of societies, Sunday-schools and churches broke all their previous contribution records by the use of this plan.

An ex-moderator of the Assembly and pastor of one of our largest city churches wrote:

"In the twenty-one years of my present pastorate I have never advocated a plan which worked so smoothly and pleasantly, which brought forth as satisfactory results, and which I can as confidently and heartily commend as I do the Talent Plan."

A few quotations and answers will explain the plan to those not familiar with it.

Whence?

From the illustrative teaching of our Lord Himself.

"And He called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I Come." Luke 19:12 (R.V.)

What?

The putting into practise of the Parables of the Talents and the Pounds (Matt. 25:14-30; Luke 19:12-26) by distributing sums of money among as many as will accept them, to invest, trade with, and increase, for Christ.

Dollars are suggested as suitable talents for the congregation, quarters for the Sunday-school, and dollars, halves, or quarters, as preferred, for the church-societies.

How?

The talents for distribution may be borrowed from bank at regular interest by some responsible person, or may be

advanced, individually or jointly, by members who wish to render this service.

Why?

1. It is a thoroughly scriptural plan.
2. It solicits no money, imposes no extra canvass or subscription, and interferes with no regular contributions.

3. Instead of soliciting, it offers a talent for Christian service "to every one" (Matt. 25:15), enabling the poorest to join in work for Christ on equal terms with others.

4. It is an object-lesson in Christian stewardship. It says: Just as this talent is not yours, but is entrusted to you to be used for Christ; so nothing that you have is yours, all is entrusted to you by God to be used in His service.

5. It is pre-eminently suited to that largest class of every ordinary congregation, the men and women and young people who have little or no ready money, but some unemployed time and energy. Furnishing them a little capital to start with, it invites them to become successful workers and liberal givers.

6. It is a wonderfully fruitful plan.

For Example

In the case of the original Talent-users (Matt. 25:14) the increase was 87½ per cent., tho one of the three was a "wicked and slothful servant."

In the case of the Pound-users (Luke 19:13), the increase was 500 per cent., tho one of the three was an unprofitable servant.

A pastor borrowed 50 silver dollars from a bank. Fifty of his members took one each to invest and trade with for Christ. At the Report Meeting four months later \$600 was brought in, out of which the pastor paid back the loan plus one dollar interest, leaving \$549 net gain, an elevenfold increase.

A Sunday-school superintendent offered five-cent pieces (quarters would have been much better) to his pupils to increase for Christ. At the Round Up Rally a few months later 116 pieces came

back with \$109.37 in addition, an eighteenfold increase.

A class of girls, starting with 25 cents of talent money, in six weeks made \$13.00, a fifty-twofold increase.

A good lady invested her one dollar talent in calico, made aprons, and returned her talent increased tenfold.

Another, seventy years old, invested her dollar in bulbs, nursed them into flowering plants, and returned her talent increased fifteenfold.

A youthful member invested his much smaller talent in a board of rich pine, made it into bundles of fagots, reinvested, "was diligent in business," and returned his talent increased 260-fold.

The field for consecrated enterprise and ingenuity is boundless.

REFLEX BLESSING IN GIVING

Nowhere in missionary history, perhaps, is the reflex influence of giving to missions so strongly shown as in the story of Pastor Harms of Hermannsburg.*

In 1849, shortly after he succeeded his father as pastor at Hermannsburg, about 50 miles from Hamburg, a great revival broke out in the parish and as an outlet for the spirit of self-sacrifice and devotion that had been kindled, he urged his people to undertake a mission to the heathen. So marvelously was this undertaking blest that eleven years later this one congregation of German yeomen and peasants was able to report the following items as the result of their activities:

In the Homeland—

A Mission House occupied by 45 of their members preparing for missionary work.

A Refuge Farm for ex-convicts with 20 occupants.

A Printing-house equipped with presses.

A Missionary Magazine that paid its own way.

A Mission Farm given by a member who had gone to the field.

A Missionary Ship to carry their missionaries to Africa.

In Africa—

40,000 acres of land entirely paid for.

8 Mission Stations equipped with workshops and dwelling houses.

100 of their members at work as missionaries or colonists.

45 converts won from South African tribes.

These extensive operations had called for lots of money and neither pastor nor people were rich in anything but faith. They gave without stint, some casting in literally all that they had. Yet they could not give more than a fraction of the whole. But God, who was manifestly directing the enterprise, sent it in answer to prayer. Pastor Harms disliked beggars, religious and otherwise, and from the first determined that no one save God should be appealed to for money. The needs of the enterprise were not even published, yet money poured in from all parts of the world *at the right time and in the right measure*.

The financial record of the mission has been called a "spiritual study in statistics." The expenses varied from year to year; so did the income in almost exact proportion. In one year Africa needed 7,000 crowns, in another 21,000. The ship cost 19,000 crowns in one year, the printing-house 3,600 in another. Yet each year closed with a balance. At no time was there a deficit. The following table shows how closely the supply tallied with the need.

Year	Income crowns	Expenditure crowns	Balance crowns
1854	15,000	14,950	50
1855	9,722	9,642	80
1856	14,978	14,878	100
1857	14,796	14,781	15
1858	31,133	30,993	140
1859	33,065	30,432	2,633

Many a church stands aloof from mis-

*See "A Record of Fifty Years: The Story of Pastor Harms of Hermannsburg," THE MISSIONARY REVIEW OF THE WORLD, July, 1899.

sionary work because of a mistaken idea that giving to missions will empty the treasury. But in Hermannsburg it worked the other way. There was no lack of money for local work and such a blessing was poured out that there was not, literally, enough room to receive it. The church was so crowded that strangers were obliged to go an hour before service if they wanted a seat and during the 17 years of Louis Harms' pastorate there a continuous revival, with 10,000 conversions. And after his death the good work went on. At the jubilee in 1899 it was reported that the total contributions for the 50 years amounted to \$2,141,657.39.

THE KEY IN THE POCKET

Ministers, laymen, yea, and women too, often cry aloud in meetings for prayer, for God to open the windows of heaven and pour out His promised blessings until there will not be room enough to receive them. Yet all the while they have in their pockets the only key that can open the windows—*the tithe of their incomes*—and they refuse to use it. Read Malachi 3:10.

—Mrs. Mary Clokey Porter.

SPECIFIC GIVING

Paying the salary of a missionary or taking a share in a station has increased the giving in many churches. But it is not a patent contrivance that runs itself without effort. We know personally of two churches, widely separated as to locality where it has proved a hindrance instead of a help. The specific work undertaken was almost never mentioned in the pulpit even in prayer and no systematic effort was made to secure the necessary funds. Each year there was a deficit made up by the few who were interested. In both churches the plan was regarded as a dismal failure and it certainly seemed to be.

But in countless churches all over the country it has worked the other way. Not only have the contributions for mis-

sions been largely increased and great interest in missions been developed, but the local work of the church has received a great impetus. It all depends on the way it is handled.

Through the courtesy of Mr. J. D. Templeton, of Bloomington, Ill., secretary of the Missionary Committee of the Illinois State Sunday-school Association, we have received a little folder designed by himself which seems almost ideal for putting a church in touch with its special field and securing gifts and prayers. Mr. Templeton's church, the Second Presbyterian, gives on the station plan, *i. e.*, it contributes \$1,000 a year toward the work in the Etah District, India, where the Presbyterian Board alone is at work. This amount is raised jointly by the church, the woman's and young people's societies and the Sunday-school and it was believed that much more could be done if the specific needs of the district were set definitely before the people. Accordingly, early in 1914, a list was prepared with the assistance of Mr. and Mrs. A. G. McGaw, missionaries at Etah, who were at home on furlough.



Then the little six-page folder was printed and widely distributed. It is a model of conciseness. Though only 6 by 10 inches, it contains two maps, a group picture of Mr. and Mrs. McGaw and their children, the list of things needed and much interesting information about the district and its missionary equipment. The smaller map with its squares and dots and circles is an inspiration in itself.

The two squares represent the Mis-

sion's Stations; the ten circles the villages where Indian preachers are located; the six hundred dots the villages in which there are Christians. In fifty of these there are Indian teachers but churches in only four. There are also nine hundred villages not shown on the map which have neither churches, preachers, teachers, nor Christians.

The list of needs is suited to all purses. It ranges all the way from a girls' school building at \$1,000 and an automobile at \$650 to 20 native drums for the native teachers at 75 cents apiece. There are also things such as picture cards and remnants of bright cloth that cost nothing but the small amount of postage necessary to send them.

Your Monument—What Shall It Be?

A Lonely Shaft of Stone
Proclaiming that or
You are DEAD



A Working, Growing,
Soul-saving
Institution



MEMORIAL BIBLE SCHOOL IN KOREA

"To live in hearts we leave behind
Is not to DIE."

—Adapted from *The Missionary Survey*.

WHAT ONE DAY'S INCOME WILL DO

- \$1 will support a hospital bed in China or India for a week.
- \$2 will support a hospital bed in Alaska or Syria for a week.
- \$3 will support two boys or girls for a week in a mission boarding-school.
- \$10 will support a native worker for a month in the mission field.
- \$25 will pay a month's salary of two ordained native pastors in China or Korea or India.
- \$50 will pay for a Bible woman for a year or will support a mission launch for a month.
- \$75 will pay the running expenses of a mission day-school for a year.
- \$100 will support a missionary for a month or will pay for the training of a native Christian worker for a year.

Can you do better with one day's income?

EDITORIALS

BRITISH AND GERMAN MISSIONS

THE position of the *MISSIONARY REVIEW OF THE WORLD* in reference to the present devastating world-war continues to be misunderstood by some of our readers—both British and German sympathizers. The *REVIEW* is an independent missionary magazine concerned wholly with the proclamation and interpretation of the Gospel of Jesus Christ to the whole world. The editors may have their private opinions concerning political, social, and economic conditions and problems, but it is not our purpose to express these opinions in the *REVIEW*, or to invite others to express them, except so far as they vitally relate to the religious and spiritual condition of the world and the progress of Christian missions.

The *REVIEW* seeks to know and publish facts and to interpret them in their relation to Christianity. For this reason we think it right and helpful to publish *facts* relating to the present war, both as they are furnished by British and by German writers. This enables our readers to hear what each side believes to be the truth, altho, with the strict censorship enforced by British, German, and Turkish authorities, and the disagreement in reports, it is difficult at present to know the truth and to interpret it. Many charges have been made to us, both by friends of the Allies and of the Central Powers, concerning atrocities, cruelties, and illegal acts, but the *REVIEW* is not the place to discuss them. It is, however, the place to consider the influence of the war on Christian missions, both at home and abroad.

Correspondents have recently made very strong objections to statements

printed in reference to German responsibility in the Armenian atrocities, their conduct in Belgium and elsewhere. We have also been called to account by British friends for articles on "The Suffering of German Missions and Missionaries" in our January number. Most of the facts in that article came from a source which we have every reason to count as trustworthy. The writer did not pretend to give a dispassionate and complete treatment of the charges made against British and German forces in the mission fields or to offer defense in their behalf. He did undertake to show, from statements that he considered trustworthy, the suffering—the inevitable and unavoidable suffering—experienced by German missionaries and missions in British territory. It is a natural result of such a war, but much of this suffering should call forth sympathy and prayer from all Christian people.

Some of the statements made in Dr. Hahn's article have been denied by the British authorities in official correspondence. Other statements have been modified or interpreted to exonerate the British commanders from accusations of unnecessary harshness. The exact and full facts are exceedingly difficult to ascertain and—during the rule of censorship—agreement as to statements may be impossible. For example: The British authorities deny statements made by Pastor W. Stark and Rev. A. Orthner concerning the treatment of German and American missionaries in the Cameroons. The Acting Governor of the Gold Coast and the British Major-General C. M. Dobell both declare the charges of cruel treatment to be groundless and the statements

false or greatly exaggerated, and evidence is submitted. Some of the hardships experienced by Germans in Africa and India are declared to be due to their warlike attitude and their complicity in military movements against the British.

It is true that British missionaries have endured much inconvenience and suffering in German possessions, and that Germans have suffered in British territory. Often those innocent of hostile acts have suffered because of the complicity of others. Such an experience seems to be inevitable. At the same time, as stated in our January number, British missionaries have been most considerate of their German brethren and many have endeavored, often at much personal sacrifice, to lessen the hardship due to internment and deportation and the loss resulting to missionary work.

Let us be as charitable and patient as possible, and pray God that His cause may soon triumph. May He make us to recognize the truth and to manifest the Spirit of Christ.

BEWARE OF IMPOSTORS

IT sometimes seems that it is easier for an impostor to get money from American givers than it is to secure money for worthy objects. The cause is not far to seek. Many American givers are generous-hearted, and are strongly appealed to by pathetic tales of suffering or by stirring accounts of spiritual awakenings. These givers are exceedingly busy and have not the time for personal investigations nor the knowledge of reliable sources of information. The impostors who stir their interest are not limited to truth in the pictures they draw and the stories they tell, therefore, they can draw on their imaginations to an unlimited extent in order to make the desired impression. The story-tellers

are adepts in their art and depend on their personalities and eloquence rather than on real facts to make the appeal. The result is that a native of India, or Persia, or New Zealand or an independent and undependable worker in some mission field will collect thousands of dollars, while somewhat prosaic but self-sacrificing and efficient missionaries are turned away.

A case in point has recently come to our attention. A correspondent wrote to the editor to inquire about a woman from India, by the name of Mrs. Bannerjee, who was winning many influential friends by her fascinating personality and pathetic stories concerning her home for child-widows. She was being introduced by some of the leading ladies of the land, and was being entertained within their homes and churches. No one seemed to think of investigating her, in spite of the absence of credentials. We wrote to the mission boards and societies without definite result, but received from India letters from the secretary of the Baptist Missionary Society in Calcutta and from a leading barrister in the same city, stating that "Mrs. Bannerjee's real name is Hemanto Ghose. She is not a child-widow and many of her stories are fables . . . she is thoroughly dishonest and more than that she is a practised thief . . . she has no 'home' for widows or for any one. Mrs. B—— left the Nazarene Mission in April, 1914, after an inquiry held by Rev. H. Reynolds, the secretary. The charge against her was adultery . . . the charge was proved and she left . . . Please make any use of this letter you like. I am not afraid of a suit for libel, as all this has been made public."

Haec fabula docet.



CHINA

City Evangelization in China

THE Presbyterian Board is proposing to put into effect a city evangelization plan in the province of Shantung, by which a well qualified Chinese with a couple of suitable helpers is to be placed in entire charge of the work in each city chosen. One of the native pastors comments as follows on the advantages of the plan:

"Since the evangelist goes around the country having no fixt station, he can not live together with the people, and can not 'shine' before them. By and by the ordinary people come to think that Christianity is a special occupation. Since they have grown up as farmers or carpenters, they are not willing to change and become Christians. When a well-educated man sees an evangelist he feels toward him much the same as he would toward a Buddhist priest. The best way of preaching that can be used at present, is to have a fixt station in a city or big town, in which the evangelist lives with the people for several years, helping the people in the country around, with every possible means such as teaching the common people, curing the sick, and helping them in other ways."

Unoccupied Territory in China

IN the absence of a scientific survey of the whole of China, it is not possible to give exact information as to the occupation of the entire field. While coast cities and districts easily accessible by river or rail, are for the most part occupied, the same can not be said of the less accessible regions. The provinces of Yunnan, Kwangsi, Kweichow, and

Kansu—stated in order of their need—are largely unoccupied, and offer extensive spheres for missions wishing to undertake work in a new field in China. Smaller unoccupied and unevangelized areas are found in the southwest of Hupeh; in the northeast, northwest, and southeast of Kiangsi; in portions of Anhwei; in the west of Honan; in northern Shensi; and among the tribes in the extreme west and southwest of Szechwan.

In the outlying territories: Mongolia is a difficult field. A few missionaries are working among the Chinese immigrants, and two or three men are devoting themselves to the Mongols, but with the exception of the one representative of the British and Foreign Bible Society, the entire region of Outer Mongolia and the greater part of Inner Mongolia are without missionaries.

Chinese Turkestan also presents exceptional difficulties, and demands on the part of workers—special physique and linguistic gifts. The territory is vast and the population sparse. Only three centers are occupied, and two of these are in the extreme west. The province of Sinkiang has only one missionary. Five or six missions have for years been working both on the Indian and on the Chinese frontiers, waiting for the opening of Tibet.

The New Peking

MANY forms of civic betterment have been promoted in Peking within the past few years. A decade ago there were not more than two miles of macadamized road in all the city. To-day there are a great many miles of macadam streets both broad and narrow. Then the iron-tired 'ricksha was the chief means of

conveyance. The old-time Peking cart shook the rider almost out of his senses. Now the rubber-tired 'ricksha and the automobile are everywhere used. Railways have been crowding into the city these past ten years.

In addition to all this, the gospel of cleanliness is being practised to a most gratifying degree. A decade ago the capital was almost too filthy to be described.

Recently the government has opened a new isolation hospital with five public and several private wards. This makes it possible to care for five different contagious diseases at a time.

A Chinese Christian Diplomat

A NOTHER of the Chinese men in diplomatic service who are earnest Christians, is the First Secretary of the Chinese Legation in London, Mr. Y. S. Tsao. In speaking at the annual meeting of the British and Foreign Bible Society, he said: "I read the Bible for the first time at my mother's knee. Then twenty-two times at St. John's College, Shanghai, and later in America with the Chinese students there."—*Record of Christian Work*.

The Shanghai Press and the War

THE Shanghai Mission Press reports that its output of literature for the year has fallen off considerably, due to the war, which has raised the price of paper. Supplies from Scandinavia were held up for many months, while other paper ordered more than a year before did not get through at all. The mission press has felt its greatest loss in Scripture printing, issuing only 11,706,000 pages, as against 54,530,000 of the preceding year.

Work comes to the Shanghai Press from Chile to Siam, varying from new characters for an aboriginal tribe to complicated medical and educational books which require the judgment of an experienced foreigner.

Blessing of Unbound Feet

A GIRL in a mission school in China when she came in the fall, made the journey of 60 English miles on foot rather than let her father, who is poor, hire a wheelbarrow for her. She told her father that owing to God's goodness her feet had never been bound, and consequently she was quite able to walk.—*Missions*.

Faithful Christians in Hainan

TWO years ago in a village in Hainan there was not a Christian; now every one in the village is a believer in Christ. They built their church with their own hands out of the material found on the mountain side. The sides of the chapel are made of bamboo poles covered with red clay. The roof is made of bamboo poles covered with fan palms. The inside walls are covered with Bible pictures and Scripture texts. The chapel is filled every night with faithful followers of Christ. It is not an easy thing to be a worshiper of the True God in Hainan, for the Christians are scolded and reviled by their relatives and fellow-villagers; all sorts of filthy abuse is heaped upon them, they are frequently robbed of their crops and often threatened with being driven out of the village.

In one of the schools is a Christian woman, who has been brutally treated by her husband. She has a little boy six years of age, who at Chinese New Year, when his father forced him to his knees to worship the ancestors, refused, whereupon his father struck him in the face making it black and blue.

Much prayer has been offered for the persecuted Christians, and thus far all have stood firm.

Among Chinese Moslems

THE death of William W. Borden, called the attention of the Christians of America to the need of the Mohammedan population of China, for whom little has been done. Mr. F. H. Rhodes, of Chefoo, now reports in *China's Millions*.

tions certain signs of progress among these people.

"Requests from individual Moslems, asking for Christian literature, have come to hand from six provinces. The writers are personally unknown, their correspondence is of recent date, and their appeal is heart-searching.

"Chinese converts from Islam are witnessing to Christ among their own people. We know of at least six such native workers. One of these men—whose ancestry for several generations were well-known Mohammedans—himself at one time a student for the position of mullah, spent some time last summer in visiting neighboring Mohammedan centers and gaining access to several mosques. The Christian books and tracts he carried with him were gladly received, and the assembled mullahs and students heard the word of Christ.

"The Chinese Church needs a baptism of love to prepare it for the great work waiting among the Mohammedans."

JAPAN—KOREA

Imperial Honors for Christians

AT the recent Coronation of the Emperor of Japan, among other honors conferred, decorations were given to several prominent Christians, whose work was so conspicuously of a religious and Christian character that the honors are, in effect, a recognition of its value. Among these were the Rev. Dr. Motoda, headmaster of St. Paul's College, Tokyo, and Miss Ume Tsuda, a devoted Christian who conducts a fine school for girls which has a strong influence in aiding the Christianizing of Japan. This is the first instance in the history of the Empire where such recognition has been given from the throne.

The Japanese Northfield

HEREAFTER, Mount Fuji, the Shinto goddess, will look down upon something new and strange—the buildings for a Christian conference nestling in the hills at her very base.

Japan was the second or third country to inaugurate a regular student Christian conference, but has not had a permanent meeting place. Now, however, every traveler who rides in the express from Tokyo to Kyoto will notice, a mile and a half from Gotemba station, two structures which will become "the Japanese Northfield." The buildings are located on three acres of land near a pond 1,600 feet above the sea in one of the most accessible yet picturesque spots in the Empire. The total outlay to date is 12,400 Yen (\$6,200) of which the citizens of California have given over one-third. Conference buildings were used for the first time last summer and one of the striking features of the assembly was the attendance of seven delegates from Korea, their first participation since the Korean Movement became affiliated with the National Movement of Japan.—*The Student World.*

Phenomenal Christian Growth

THE average percentage of growth of membership in Korean Christian churches has been 38 per cent. for each of the past thirteen years. In America the growth has been less than 5 per cent. The reason is not far to find. To the Korean the Gospel of Good News means everything. It has broken the bondage of superstition, custom and tradition, and has brought him into a place where his outlook upon the future is made glad and bright. In view of this new joy there has grown up in his heart a compelling impulse to tell others of it, and through personal work new Christians are born into the kingdom of God.

Education in Chosen

DR. JOKICHI TAKAMINE, director of a Japanese publicity bureau in New York, explains that Japan's determination to suppress religious schools in Korea is simply part of a plan to "coordinate the school system of Chosen with the prevailing system in Japan.

proper." Carl Crow, a journalist who has traveled in the Orient, publishes a rejoinder to show that in "Japan proper" the public school system leaves undisturbed room for mission schools teaching Christianity. If the Chosen system were developed on a corresponding basis, there would be no need to interfere with missionary education there. Mr. Crow says: "The Japanese have not yet established in Korea a school for Koreans which is equal to a good high school in America. There are many of these schools maintained by American missions, and they see each year an increase in attendance."

A Convention for the Blind and Deaf
IN Pyeng Yang, a few months ago, there was held the first meeting in the Orient in the interest of education for the blind and deaf of the Far East. Delegates were present from China, Japan, Manchuria, and different parts of Korea. Special tributes were paid by the Japanese officials to the work for the blind which Dr. Sherwood Hall, the American woman physician, has carried on in Pyeng Yang since 1894. Mr. Yamagata, editor of the Seoul *Press*, interpreted the significance of the gathering in the following words:

"When nations are at war with each other in civilized Europe, is it not providential that this convention, with philanthropic purposes, should have been, as it was, convened in this far-off corner of the world? It seems that the angel of love and civilization has bidden good-bye to Europe for a while, and come to Chosen (Korea) to bless the blind and the deaf of the Far East!"

Fruits of Colportage Work

SIX colporteurs at work in the Chung Ju district, Korea, are selling Gospels at the rate of 1,200 a month, and with the aid of other Christians, are distributing tens of thousands of leaflets every year. Many incidents prove the value of this seed-sowing. One unbe-

liever was heard to say to another: "I bought one of those Gospels and read it and I tell you that man Jesus was a rare gentleman."

One of the theological students, when asked how he came to believe, replied: "I was a drunken goldminer in a market-place 30 miles from here and saw a man distributing leaflets. I was ashamed to go up and ask for one, so I slipped in behind the crowd, stuck my hand out under another man's arm and took one. It was on Judgment in this Life and to Come.

"When I reached home I read it to my wife and she said: 'That's good, read it again.' At the bottom of the leaflet it said: 'If you want to know more about this go to Chung Ju, see the missionaries and buy some books.' I came here, bought tracts, took them home, studied, thought and repented till I saw the light and found peace."

Moody's Sermon in a Korean Prison

ASERMON by D. L. Moody translated into Chinese characters, brought light to a Korean official in prison. Dr. James S. Gale writes: "My friend Kim, who was chief of police in Seoul, came to call, and I lent him a New Testament, which he returned in a few days, saying, 'It's good. Walking on the water and such like I don't believe in, but the moral tone of it is certainly good.' This was in 1899. Later I heard that he had fallen under suspicion as a reformer, been arrested and locked up in prison.

"In 1903 there came to me from Kim a little closely packed Korean letter, hardly bigger than a thimble, which said 'I have found what you told me of years ago, thank God.' Later, at the opening of the Japan-Russia War Kim's prison opened and he and his comrades were free. He told me of his experience. 'In my agony, not knowing what day my turn would be to be beheaded, I read the New Testament

through four times, but found no relief. Finally, one night, as I was reading a sermon by Mr. Moody, printed in Chinese, a great light and joy broke in upon me. My heart sang while my eyes overflowed with tears. God had forgiven and accepted me, and my soul had found rest."

INDIA

Influence of Outcaste Christians

THAT Christianity has been accepted by the Indian outcastes in such large numbers has seemed to some a serious obstacle to its spread among the upper castes, who have sometimes referred to it scornfully as "the sweepers' religion." On the other hand the transforming power of the Gospel in the lives of these degraded people has proved a striking argument which thoughtful Indians have not been able to resist. Rev. A. W. Moore reports an instance of this:

"A young man of the Koli caste walked miles to the missionary to ask for baptism. He was put through a rigorous questioning as to his motives, and he seemed to have no improper ones. 'Where did you hear of Christ?' he was asked. 'From the bhangis (sweepers) of my village,' was the simple answer. He was baptized.

"We believe that the quickest way to evangelize the whole of India is to concentrate our efforts upon these people given to God, who have taken the name of Christ. Through them it will spread in a natural way to others. It is the genius of Christianity to work its way from the bottom upward. Pray much that these people may make rapid progress in the knowledge of God, and in the obeying of His will."

What a Converts' Home Did

IN a letter dated June 5th to the members of the Bombay Diocesan Association, the Bishop of Bombay refers to the Converts' Home which Canon Joshi has established in his house and

compound in Bombay and which the Diocesan Association has generously assisted with funds. The Bishop says: "Since November, 1913, 25 persons (23 high-caste Hindus and two Mohammedans) inmates of the home, have been baptized. There have been some mistakes and (at least temporary) failures. Ten of the baptized were Brahmins, and all those have remained firm. Four of them insist on becoming evangelists to their own countrymen. Some of the converts are old pupils of the Robert Money school, the great high-school for boys in Bombay."

German Missionaries in India

DR. WARDLAW THOMPSON, Secretary of the London Missionary Society, clearly shows that many German missionaries under British rule in India are living in strict loyalty to the British Government, and are encouraging their people to do likewise. "Such intelligence," says the London *Christian*, "may well serve to soften the asperity of many people toward their fellow-workers for God. In time of war the tendency is to be unjust toward the enemy, and to blacken all without discrimination. Such a policy is very small, and it tends to defeat itself. The German missionaries have accomplished great things, and when the war is over they will again do great good. The work of healing the awful wounds made by the war will fall largely to the Christian Church. It is necessary, therefore, that even now the preparation should begin, and it will be best begun by the encouragement of the spirit of Christian love. There will be plenty of folk, both in England and Germany, who will seek to nourish the spirit of revenge and bitterness. The Christian people, however, must show a more excellent way; and they can begin by cherishing kind feelings toward their brethren in Christ, many of whom, no more than themselves, desired this awful struggle."

S.P.G. Appeals for German Missions

ONE of the most striking illustrations of Christian brotherhood brought out by the present war has been the offer of the British Bishop of Chota Nagpur to do his utmost to carry on the work of the Lutheran missionaries, who, by government order in August last, were interned or deported for the remainder of the war. Bishop Montgomery has now appealed through the Church papers for eight clergy to go out immediately, his society, the Society for the Propagation of the Gospel, generously offering to pay all expenses. The need, as he says, is one of extreme urgency, but is thought likely to be only for the duration of the war. Any who have a knowledge of Hindi would, of course, be doubly welcome. A *Mission Field* editorial note points out that the missionaries to be sent by the Society for the Propagation of the Gospel will be entirely under the control of the bishop of the diocese, who will be responsible for the attitude and policy which they will adopt toward the Indian Christians belonging to the German missions.

SIAM AND THE LAOS**A Christian Sabbath in Siam**

MISS EDNA COLE, of Bangkok, gives the following account of the activities of one Sunday in Tap Teang station, Siam: "Sunday we spent nearly three hours in a little palm-leaf church, with its earthen floor and uncomfortable benches, listening to one quarter's review of the Sunday-school lessons conducted by men who had not been Christians many years. The whole church there is the Sunday-school. Every one takes part, asks and answers questions. I have never been in a more satisfactory Sunday-school in any part of the world. Several members of the church were away in different neighborhoods holding Christian services wherever they could get a congrega-

tion, and prayer by the church was offered for all who were thus giving the Sabbath to work. Later in the afternoon the women of the church met in prayer, and in the evening the men held by themselves their prayer meeting. Dr. Dunlay has a unique training class for Christian workers. Some six men meet with him very early in the morning and study the Scriptures two or three hours. They are then sent directly with the message they have learned out to the different houses and districts, wherever they have an entrance."—*The Continent*.

Hospital Patients Baptized

DR. MASON, of Siam, tells of an interesting service in the Chieng Mai Hospital, when 13 out of 33 patients were baptized and received into the church. They received instructions daily from the evangelist employed at the hospital. A paralyzed patient who has been a Christian for many years, has also led many to Christ and teaches the patients to read, write, sing, and pray. He has been unable to rise from his bed for 18 months. But his good work goes on just the same. At this service 63 persons were present, some carried on stretchers, some limping in, and one on all fours.

MOSLEMS IN ASIA**Under Arrest in Turkish Arabia**

ON the declaration of war, Dr. F. Johnson, Church Missionary Society missionary at Baghdad, was imprisoned in a Turkish jail, and subsequently he and Mrs. Johnson, another lady missionary, and two Indians, British subjects, were conveyed out of the country as prisoners. After numerous adventures, both painful and humorous, the party reached Beirut, whence Dr. Johnson writes: "For six hours I was kept in the police-station in Beirut, but finally, through the intervention of the American Consul-General, I was permitted to go to the hotel, and we finally

embarked on an Italian steamer for Alexandria. With few exceptions, the treatment we received at the hands of the Turkish officials during our journey was not discreditable to them, considering the times through which the Empire is passing."

With the Troops in Mesopotamia

REV. LEONARD A. DIXON, a Canadian, who has for several years been connected with the Y. M. C. A. in India, is now engaged in work for the British troops in Mesopotamia. He writes: "The terrific heat, the desert marches, the swamp fighting, and the difficulties of transport, which make short rations occasionally unavoidable, have been some of the obstacles with which the men in France have not had to contend, but which have been only too real here. Furthermore, these hardships have not been offset by the social agencies at work at the bases as in France.

"Y. M. C. A." has proved to be a magic password among them all. Accommodation, equipment, transportation, in fact, nearly everything that we have required, has been granted to us. The men have also been equally enthusiastic. The greatest results of our work have been obtained through personal interviews. The weekly Bible classes, the Sunday evening "Hymn-Sings," the services in the hospital wards, and the distribution of khaki Testaments have opened the way for numerous personal conversations, in which the men have shown an eagerness to speak of the reality of Christ and His power."—*Canadian Churchman*.

Syrian Mission Property Safe

SOME time ago Ambassador Morgen-thau sent for President Howard S. Bliss and Dr. Frank E. Hoskins of Beirut to come to Constantinople to consult over the intimations of the Turkish government in regard to mis-

sion schools. Threats had been made that an old statute, practically obsolete, would be enforced against the schools' rule of compulsory attendance at chapel and Bible study, and further threats were made that the government might compel all teaching to be conducted in the Turkish tongue. These two restrictions, the missionaries realized, would practically stop the work at Beirut. Through Mr. Morgenthau's influence, the Turkish government permitted American schools to open under certain conditions. In spite of these concessions, however, further difficulties are feared. Whether or not newer and more strenuous demands may be made by Turkey at any moment can not now be forecasted. The Presbyterian Board feels that if it can hold its mission property in Syria and elsewhere throughout the Turkish empire, in spite of governmental aggressions, it will be doing well.

Turkish Educational Laws Modified

THE new Turkish educational laws which were issued when the Capitulations were abrogated have been recognized as likely to prove a very serious hindrance to the work which missionaries are carrying on in the Turkish Empire. This is particularly true of those which have to do with the compulsory teaching of the Turkish language and the teaching of religion. In an effort to secure some modification of these restrictions, representatives of missionary work have been to Constantinople and have been granted a hearing by the Turkish government through the kindly offices of the American Ambassador. At this conference there were representatives of the Beirut Protestant College, the Presbyterian Mission work, Robert College, the American Girls' College, the American Bible Society, and the American Board of Commissioners for Foreign Missions. As a result a tem-

porary arrangement was agreed to touching these laws. The points compromised are as follows:

1. The government demands the religious exercises and instruction shall be optional for non-Christians, but may be obligatory for Christians.

2. That Turkish shall be taught to Ottomans in the first year only.

3. That while the new laws touching the discussion and abrogating of previous agreements and firmans stand, the work shall go on, the United States Ambassador protesting.

These concessions will enable the mission work to be continued and will enable the missionaries to deal with local officials under authorization of the highest courts in Constantinople which will save them from many annoying delays and obstacles.

Conditions in Palestine

THE Christian pilgrimages to the sacred sites in the Holy Land have ceased, and Jerusalem and all the other communities in Palestine which depend so largely upon this traffic for their income have been hard hit. What with the presence of the locusts and the absence of the travelers, plus war times, the Holy Land has had a taste of real famine. The monks and priests in charge of the Christian shrines, such as the Church of the Holy Sepulcher, the Garden of Gethsemane, the Church of the Nativity at Bethlehem, etc., have mostly been French and Italian Roman Catholics or members of the Russian Church. These, together with the teachers of the Franciscan and Jesuit and Dominican schools, have all been driven from the Empire, and warned that they are not to be allowed to return, even after the war. While the *religieuse* have been merely deported, other civilians of enemy nations have been interned, first at Damascus, and then later at Urfa, in upper Mesopotamia.—*The Outlook*.

Threats Against Robert College

THE OUTLOOK contains a very illuminating interview with an unnamed authority, called "The Man from Constantinople," in which it was stated that the Turks had threatened to take Robert College and the beautiful new Constantinople College for Women, both of which properties were built by American philanthropy and are owned in New York. In the crisis Ambassador Morgenthau quietly moved his own summer home to the College for Women and flew the Embassy flag above it, thus insuring the safety of one set of buildings. Then he arranged that, if Robert College could not be saved otherwise, it should be used by the American Red Cross, with American missionary doctors in charge. The "Man from Constantinople" said that he believed that many more than half a million Armenians had been killed, outside of the army, and that Talaat Bey boasts of it even to the American Ambassador. He cynically and shamelessly declares that he means to get rid of the Armenian question by getting rid of the Armenians. Nothing less than the extermination of the race is his object; and he and Enver Pasha have been heard to say that they will do the same to the Jews and the Ottoman Greens, and then, as a grand finale, to the Germans!

EUROPE—BRITISH ISLES

African Bishops Reply to Kikuyu Statement

THE Bishops of Mombasa and Uganda have announced their decision to cooperate with non-conformists within the limits defined in the statement of the Archbishop of Canterbury. The announcement was elicited by a circular letter signed by the six clergymen who convened the meeting reported in the October REVIEW. It will be remembered that those present pledged themselves, before renewing

their subscriptions to foreign missions or making further collections on their behalf, to obtain in every case an assurance that the practises of admitting members of non-Episcopalian churches to Holy Communion or to preach in the pulpits of the Church will not be permitted within the sphere of the Mission to be supported. The Bishop of Mombasa's reply is address to Prebendary Boyd, Vicar of St. Paul's, Knightsbridge, who in his recent pamphlet, "Facing Kikuyu," commits himself to the statement that the most ignorant lay reader preaching that which is untrue is to be preferred in church pulpits to the most cultivated Nonconformist minister preaching what is true! Bishop Peel concludes: "I can well understand 'the feeling of unrest and anxiety among churchmen in England who are trying in ten thousand ways to nullify the Reformation, and to arrive at the condition of things in 'Church' affairs which obtained in England before the Reformation, barring the supremacy of the Pope."—C.M.S. Review.

The C. I. M. in War Time

THE effect of the war upon the work of the China Inland Mission has been of a somewhat unique nature. With many societies the actual fields of missionary operation have been directly affected, with the result that in some cases local effort has had to be suspended through the withdrawal of workers or their internment, but the China Inland Mission has had the great advantage of laboring in a neutral sphere. This is a subject for which the mission is particularly grateful.

But, while the field of operations has been neutral, the work at the home bases and in the personnel of the workers has been most intimately involved. In this respect the problems and difficulties have been of a peculiarly searching nature, and as Secretary Broomhall

puts it, nothing but a miracle of grace could have saved the mission from serious divisions. The China Inland Mission is not only an interdenominational, but an international organization, enrolling workers from 22 different countries. The love of God, which alone has been able to draw workers from so many lands, to labor together under one banner, has not failed even in these most difficult days to keep those workers united in the spiritual service of evangelizing China.

The missionaries from Continental countries are supported by funds raised in their own lands, so that the financial question does not arise in the relationships of the mission. Prayer is asked that love may prevail, for there are not a few Chinese converts who are closely watching to see if the spirit of Christ is sufficient to conquer the war spirit in those who profess to be followers of the Prince of Peace.

THE CONTINENT

The Y. M. C. A. in France

M. R. OLIVER H. McCOWEN, the Indian National Council Secretary for Burma, is in charge of the great work of the English Y. M. C. A.'s with the British Expeditionary Force in the north of France.

He has contributed to *The Young Men of India* a racy account of his work, from which we quote the following items:

Every branch of the service is being looked after: the fighting men—cavalry, infantry, and artillery—the Army Service Corps, who have done such splendid work in this war, the Army Ordnance Corps, the bakers, who send 500,000 loaves to the front daily, the laborers and the mechanical transport—all these look on the Y. M. C. A. as their own.

In the hospital camps in the large Y. M. C. A. marquee, comfortably

boarded, bedecked with flags, and set out with comfortable deck chairs, the men are being helped to forget the horrors and pain of the past, and are building resources of strength and nerve for a further part in our great task.

The Distress in Serbia

THIE Bible Lands Missions' Aid Society is continuing its work of relief of the sufferers in Serbia, and increasing demands are being made upon it.

The main relief work is being done from the headquarters of the Society at Monastir, the center of a vilayat bearing the same name, which consists of 300 to 400 towns and villages. No other relief fund is at work in the whole of this large area.

The chief sufferers are refugees from villages destroyed in 1912, when cattle, grain, agricultural implements, and all household effects were looted.

In Monastir alone there are some 8,000 destitute persons, including refugees from more than thirty villages. Many of them are suffering from illness caused by two and a half years of semi-starvation, while large numbers are in a state of extreme debility, which, failing relief, can only end in a lingering death. There are whole streets of families in this condition.

Mohammedanism in Petrograd

THREE is a mosque under construction in Petrograd, not far from the Troitsky (Trinity) Bridge over the Neva. It is a massive granite building, relieved by a dome of cerulean tiles and a blue-tiled entrance porch. There are three minarets from whence the ears of the "Orthodox" will in days to come be jarred by the call to Moslem prayer. The whole building recalls Samarcand. The building was partly given by the Emir of Bokhara which recalls the fact that Holy Russia as

well as Protestant England is a great Mohammedan power.

The attendants upon the new mosque will be chiefly Tartars, of whom 15,000,000 are living under the Russian double eagle. The government of Kasan and the Crimea are the great centers of this population. These Moslems are, undoubtedly, a higher type than their co-religionists of Turkey. They are cleanly, abstinent from both tobacco and alcohol, intelligent, and extremely energetic as traders and merchants.—*Record of Christian Work.*

NORTH AMERICA

The Y. W. C. A. Jubilee

THE Young Women's Christian Associations of the United States are planning to celebrate in the month of February, 1916, the fiftieth anniversary of the opening in Boston of the first city association. Plans adapted to city, student, and country organizations have been developed, and the jubilee will be not only an opportunity for a review of the achievements of the past, but a time to make larger plans for the future. The one city association of 1866 has grown to 245, with a membership of 273,234, and there are also 721 student associations. The extension of the Association movement to the Orient has been one of the most striking developments of the period. Japan now has 20 associations, with six American secretaries, and 18 secretaries are at work in five cities in China.

Plans of the Commission on Missions

BY the constitution of the National Council the Congregational Commission on Missions has a continuous existence, half its members going out of office each two years. The Commission, of which President King of Oberlin is chairman, will begin the work of the coming biennium on the basis of previous experience of members who hold over, reinforced by those recently elected.

Among the subjects to which the Commission is expected to devote its attention are the following: preliminary plans for the Tercentenary Fund, which is to be raised in 1920, a study of the field work of the various missionary societies and the relation of field and state organizations; a consideration of the problem of the various missionary magazines published by the denomination and the development of the Apportionment Plan. Sub-committees will make careful study of different topics and by meeting perhaps three times during the biennium the Commission as a whole can work over the reports submitted, and having reached a judgment on major matters will confide them again to the care of smaller committees for execution.

The Ministry in America

WHILE much has been written and spoken about the decrease of students for the ministry, Mr. Talcott Williams, of Columbia University, has been investigating the facts, with surprizing results. He declares that, from 1880 to 1910 the number of ministers has grown faster than the number of lawyers or physicians. In this thirty years, the United States census being witness, the number of ministers had increased from 64,698 to 132,988, or had more than doubled. Further, the number of theological students in the United States has doubled in thirty-three years. There were 5,242 in 1880 and 10,965 in 1913; while in Germany the logical students have fallen off one-half in this generation, and in England the number has remained the same.

Church Assistants Organize

A NEW field for women who wish to devote themselves to Christian work is offered by the Congregational League of Church Assistants. The salaried women workers in the Congregational churches have banded together in an organization whose purpose is to add

strength to Congregational churches and to enable the members of the organization to make themselves more adequate to the demands of the modern church.

At the first meeting, which was held in Center Church, New Haven, in November, the following problems were presented as lying within the scope of the organization:

The training of adequate leadership for the Church; the development of the Church as the Father's House, the social center of the community; the reaching out into the community along many lines of social service; the fine art of guiding the unfolding life of childhood and youth.

The executive committee will plan definitely to present the challenge of this new vocation to the young women in the colleges.

A Chair in Christianity

WHILE giving large attention to Comparative Religion, the great seats of learning have in many cases passed by Christianity as a substantive study. So much has this been the case in America, that the president of a great university in the Middle States recently declared that a student might graduate from many of the institutions of learning in the land and yet be as ignorant of Christianity as if he had been educated in a pagan country. At length, there are indications of a turning of the tide, for a worthy example has been set by a small institution, Furman University, South Carolina, the trustees and faculty of which have set up a Chair of Christianity. Holding that Christianity is the salt of civilization, and can no more be excluded than can mathematics. It says to presumptive students: "If you object to a course in Christianity, go elsewhere. For our part, we are unwilling to give our degrees to students who have not had special instruction in the origin,

the documents, and the history of the Christian religion."

Presbyterian Women Leaders Confer

A NOTABLE gathering was held in Chicago, from November 10th to 18th, by representatives of the Presbyterian Woman's Boards of Home and Foreign Missions, the Woman's Department of the Freedmen's Board and delegates from the Synodical Societies, who assembled to consider matters of common interest at the home base.

A call to the conference stated its object in the following words:

"The tendency toward joint synodical presbyterian and local organizations has brought to the attention of the Woman's Boards of Foreign and Home Missions the need of such oneness of method as shall simplify the work all along the line. The insistent demands of the mission cause have indicated the need of a clear-cut, definite administrative policy."

The conference had no power of decision on any matter, but agreed upon many recommendations to be considered, and, if possible, ratified by the various Boards represented.

Labrador Missionaries on Parole

ACTING under instruction from the Dominion Government, Captain Jackson of the Labrador coast brought with him to St. John's, Newfoundland, on his first trip southward in the summer, all the male Germans connected with the Moravian Mission in Labrador.

As a result of an interview which the captain thereupon had with the Minister of Justice at St. John's, and of the previous intervention of His Excellency the Governor and of the mission agent in that city, the missionaries and storekeepers who had been brought down were all allowed to return to their posts, but they were accompanied by three or four policemen. These had instructions to stay at the stations until the last ship visited

the coast in the autumn, when they were to return south.

At first the intention was, it seems, that these German members of the missionary staff on the coast should be interned; however, that was altered, and they have now been allowed to resume their work on parole. They went north on board the *Harmony*.

An Experience of Wu Ting Fang

THE Rev. Huie Kin, a Chinese Christian pastor in New York, was reading a daily paper. Seeing that a distinguished countryman of his was to be in New York over Sunday he telephoned him at his hotel inviting him to attend the Sunday service at his church.

The invitation was promptly accepted. After the service was over the guest said to the pastor:

"When I was a boy in China I was acquainted with some Christian people and I thought highly of Christianity. I had never identified myself with it, but, when I was appointed to America I decided I wanted to throw in my lot with Christian people there, and made up my mind that I would accept the first invitation which was given me to attend a Christian service."

There was a pause which was scarcely perceptible, then he continued:

"This is the first invitation I have had!"

The man who spoke was Wu Ting Fang.

This was not his first but his last Sunday in America. Before another Sunday had dawned this man, who had been Minister from China to Christian America, was on his way home.

Who can say what would have been the results if the invitation to go to a Christian service had been given him on his first instead of his last Sunday in America?—*Woman's Work*.

LATIN AMERICA

The Church of Rome at Its Worst

THE Bishop of Argentina, Dr. Every, in an article to which *The East and the West*, of July, accorded the premier place, says some very pungent things of the Roman Catholic Church in South America, where he says that Church is admittedly at its worst. "There is, unfortunately, no question as to the debased moral atmosphere of Latin American lands, and it is impossible not to hold the Church largely responsible. There is no Christian, nor partially Christian, public opinion. Integrity and clean living are not expected. Honor and truth are exceptional. There is a general lax attitude of tolerance toward everything, including vice. . . . Among the mass of the educated men faith is dead. Religion is a matter of custom, not conviction. The tone of the universities, which, of course, includes all the leading and professional men of the future, is frankly unchristian. It causes astonishment if any educated man is a true believer." In his judgment, the facts honestly studied would justify the viewing of South America as an open mission field, and he evidently wishes that the English Church would so view it.—*C. M. S. Review.*

Hindus in the West Indies

THERE are in the diocese of Trinidad, in the West Indies, over 100,000 Indians who have come there to labor on the sugar and other plantations. A large amount of successful missionary work has been carried on among them by the S. P. G., and as a result of an increased grant which the Society was able to make the Rev. Ramprasad Dubé, an Indian Brahman, was lately appointed to assist Mr. Ragbir in superintending the work which is being done among the Indians.

He wrote after his first visit to Prin-

ces Town: "I was glad to find that Mr. Paul Bhaktawar Das, the catechist, had done his best to keep up the Hindi service.

"A meeting of our catechists was held and the rector, at my request, attended and presided. Several important matters were discussed, including extension of work, training of East Indian teachers and mission workers for the future, traveling expenses of catechists, etc. The rector told us that there were about 200 Indian children in four of the schools in the parish, but nothing was being done for them in their own language. Some of them attend the religious instruction in English, sit for the religious examination, and do well.

"The distinguishing feature of the meeting was the spontaneous request of the catechists for regular and systematic instruction in Hindi for themselves."

Bible Colportage on the Amazon

THE British and Foreign Bible Society is to have an oil-driven launch for the evangelization of the tribes of the 50,000 miles of navigable waterway on the Amazon and its tributaries. Hitherto, Bible colportage has been carried on from the regular steamers which ply up and down the great river, but these stop only at specified points so that thorough colportage of the region has been difficult. The new steamer, built at the modest cost of \$3,000, will be able to carry a ton of Bibles, sufficient food, water (for the Indians often poison the water of streams in order to kill the fish), and will be provided with sleeping quarters where the colporteur can protect himself from the dangerous insects which swarm about the river banks. Mr. Wallkey, an Anglican missionary who knows the Amazon thoroughly and is a qualified engineer, has cooperated helpfully in the venture. His theory is that by evangelizing the Indians of the waterways the Indians further in the

forests can be later reached by means of the Christianized tribespeople. The younger Indians of the region are largely able to read, having been taught, in many cases, in return for their services as rubber collectors. The Bible is the only literature in the vernacular accessible to them, hence they are always ready to buy it.—*Record of Christian Work.*

A Brazilian's View of Protestant Missions

A MISSIONARY was present at a meeting held in the Lapa theatre, when an audience of more than 200 people, representing all classes of society, listened to an address by a leading citizen on "The Return of the Prodigal Son."

He was a Roman Catholic, but when asked if the Americans had a mission among his people, he replied, "Yes, a twofold mission, to correct the abuses of the Roman Church and to give religious comfort to the people, that is, to give the masses the Gospel."

The missionary later went to visit him and offered to read to his mother, if she desired, some comforting words of the Savior. "After I reached Curitiba, I sent him two pamphlets and received an appreciative letter. Some day some of those men and women I met will be the first members of the Presbyterian Church of Lapa."

"Saint Good Jesus of the Pardons"

A FEW miles from the town of Atibaia, in the State of S. Paulo, Brazil, there is a small, out-of-the-way village, where every year the Roman Catholic Church holds one of its most celebrated festivals in this part of the country. It is said that once upon a time an image of Jesus was discovered in a bamboo grove there and put by the priest in the church at Nazareth, near-by. But it did not want to stay there, so miraculously went back to the

bamboo grove at night. Then they put it in the church in Atibaia, but it wouldn't stay there either. So the priest announced that the only thing to be done was to build a church at the place where the image wanted to stay. The church was built, then one or two houses, and now after many years the place has grown up into a village.

But far more rapidly than the village, has grown the fame of the miraculous image, or saint, as they call it. From far and near the pilgrims attend and go through all sorts of idolatrous practices of fulfilment of vows. The saddest and most significant thing to a believer in Christ about the worship of this image is the name by which the people call it, "Saint Good Jesus of the Pardons." This is in itself a revelation of the ignorance of the people and an appeal for fuller knowledge of the real nature of Christ.—*Christian Observer.*

AFRICA

"What Would Jesus Do?"

OF what use are Christian Sunday-schools in Moslem lands? A striking answer is given in a little incident related by an eye-witness to Mrs. Finney, one of the American missionaries in Alexandria.

An Australian soldier, who had been in the cafés and drink shops, was sauntering down the street when he was laid hold of by two gay and profigate women, one on each arm. Each was coaxing him. At that moment a bright Egyptian lad was coming from the opposite direction, and the soldier in an offhand way called out to him, "Boy, which one shall I go with?" The lad stopt a moment and then, looking straight up into his face, replied in clear, simple English, "What would Jesus do?" The soldier was so taken aback and so deeply touched that he flung himself loose, and running down the street, disappeared from view.

The British officer who noticed the

affair stepped up and asked the lad where he had learned English, and was told that the boy was a pupil in the American Mission school in Alexandria and that this very verse had been explained by one of the teachers at Sunday-school.

Boys of the Munchi Tribe Seek Christ

WRITING from Salatu, Mr. A. S. Judd, of the Sudan United Mission, gives the following encouraging particulars of a movement which has just begun in one of the tribes among whom the society is at work:

"You will be pleased to know that we have had quite a movement among the boys here during the past few days. One evening a lad of 16 years of age came to see me; he wanted to follow the Christ. The next evening another came, and evening after evening I have had seekers after the way of truth until there are now twelve of the school-boys who have expressed their determination to follow the Master. Some are quite young, but three are approaching manhood, and they have given their testimony, very clear and definite, in public. They will be marked men now. The others, being younger, have not spoken in public, but they all take part in their own prayer meetings, and we have had quite a number of these. The boys have to spend much of the day on their farms, driving off birds from the ripening crops. On Sunday, as they could not get in for service on the station, they held a service out in the fields. This was their own idea. We shall have to give time to the training of these boys, for they will need much help."

Baganda Missionaries for the Sudan

THE Uganda Synod appealed for workers for the pagan Anglo-Egyptian Sudan, and a very speedy response has come from the Uganda Church. The Rev. A. Shaw, of Malek, on the White Nile, has been appealing

in Uganda for volunteers to go among the tribes of the Mongalla province, toward whom Islam is making rapid strides. The C. M. S. mission among them has now been in existence for 10 years, and still looks forward to its first baptism. Of African Moslems the people have seen many, often in high positions of trust and responsibility, but of African Christians they have come into contact with none. The first to respond to the appeal were two boys in their third year at King's School, Budo, followed by a pupil teacher from Ndeje. At the communion service held for members of the Synod the Bishop appealed to the elder clergy and lay readers to send one of their number as leader of the new Mission. One of the oldest of the Baganda clergy, the Rev. Yosuwa Kiwavu, offered himself, notwithstanding his advanced age and the fact that he has already spent many years of exile in Busoga, the last two years of them in a remote and dangerous out-station, for the evangelization of which he volunteered to leave his comfortable home. It is little to be wondered at that such an example was emulated. In a few hours' time three other Baganda clergy and two lay readers also offered, of whom the two latter were eventually chosen to accompany Kiwavu and to travel into the Sudan with Mr. Shaw on his return journey.

News From West Africa

FOUR members of the West Africa Mission of the Presbyterian Board arrived in New York, December 15th, and reported that they received only courteous treatment in German Kamerun, Spanish Guinea and from the officials of the French and British cruisers who boarded their ship.

Before leaving Kamerun, the entire party pledged themselves to say nothing of military conditions in Kamerun. They were permitted, however, to tell anything regarding the missionaries

and the work. From the necessity laid upon them on account of the lack of foreign food, the missionaries have cultivated their gardens much more than in former years. One of the missionaries has succeeded in producing a plantain flour and a toothsome syrup out of a native cane. The industrial work has practically ceased because of a lack of cloth for making garments, of leather for making shoes, and a lack of demand for chairs and tables, and for building of any kind. While war conditions are irksome, and at times seriously interfere with the work, the greatest courtesy has been shown the American representatives.

The returned missionaries did not think that their comrades are in any danger.

The girls' schools are all closed, but the boys' schools are running, only with reduced numbers. The most striking of all the statements regarding the work is that the offerings while possibly not equalling those of former years, are remarkable, the people giving out of extreme poverty, and realizing the great need on account of war conditions.

THE ISLANDS OF THE SEA

The Puzzled Melanesian

A CORRESPONDENT writes in *The Southern Cross Log*:

"Readers may be interested to hear how, as far as one can judge, the catastrophe of the war appears to the mind of the ordinary Melanesian Christian. A thing that strikes one very much is his intense interest in it.

Next to his intense interest is his reserve about what he really thinks. His attitude as a Christian is hard to probe. Here are Christian nations all fighting together on an enormous scale. But war to him means murder, and murder he has learned is a sin, and utterly and entirely un-Christian. War means revenge, and revenge he knows

he must, as a Christian, try at least to get rid of from a heart only too ready to entertain it. Patriotism, self-sacrifice, calm courage as connected with war, are strange notions hard to understand. Then he is told of hospitals, Red Cross work, mercy to all non-fighters, and so forth, and hearing this he looks at the pictures of fighting in Belgium! What is he to think? What can he possibly make of it all? Christianity is essentially to him the religion of peace and mercy. He can only think one thing: that the white man teaches one way and follows another. And so he keeps silent, because such thoughts are neither clearly formed in his mind, nor would he like to express them if they were."

Bible-work in New Zealand

THE British and Foreign Bible Society's latest report from New Zealand, has recently reached London. In a year, which included nine months of the great war, New Zealand has contributed to the B. F. B. S. no less than £2,382; this total contains a gift of £349 from the Otago Bible Society, but it takes no account of legacies from New Zealand, which have reached the record sum of £4,324. A New Testament was placed in the hands of each soldier of the New Zealand contingent, which has been fighting with such magnificent gallantry in the Dardanelles.

Hospital Ship for the Sulu Islands

ONE of the missionaries of the Episcopal Board in the Philippines says that the greatest advent of the past year in that mission has been the conjoint acceptance by the Philippine government and a private philanthropy in America of the proposition submitted by Bishop Brent for a hospital ship for the Sulu Archipelago. It is hoped that this institution will be a center of instruction and healing to 200,000 natives.



The China Mission Year Book for 1915.
Edited by D. MacGillivray. 12mo. 586-252 pp. With new missionary map of China, 20x22 inches. \$2.00, net. Christian Literature Society, Shanghai, China, 1915.

The China Mission Year Book has come to be looked upon as an institution—a servant of the cause of Christ and of progress in China.

Volume six contains an immense amount of valuable information not only on Christian progress but on the political, commercial, educational, and social development of China. Many of these chapters are contributed by specialists and all are carefully edited. Dr. Arthur H. Smith writes the survey for 1914 and the story of Christian churches in China.

There are also sections on Meetings of Federal Councils, on the distribution of missionaries, the post-office as an evangelizing agency, social service in China, Woman's Work in China, and a full list of over 400 missionaries and 80 foreign missionary agencies in China and Formosa. The statistics are informing but incomplete. The map in three colors is a unique production prepared by the China Continuation Committee. It shows the various mission centers with 1 to 5, 6 to 15, 16 to 25, 26 to 50, and more than 50 missionaries respectively. Other marks indicate the unoccupied cities distinguished according to their size and importance. The railroads—in operation and proposed—the canal and trade routes are also marked. The parallels of latitude and longitude are omitted. These with a key to mission stations would greatly add to the value and usableness of the map.

The Students of Asia. By Sherwood Eddy. 12mo, 223 pp. Student Volunteer Movement, New York, 1915.

The students of to-day are the leaders of to-morrow and Mr. Eddy has wisely devoted his life to bringing the message of Christ to the students of Asia. In India and China he has held remarkable evangelistic meetings at which thousands have been enrolled as enquirers. In the present volume he studies the countries of Asia from the students' standpoint, the present intellectual awakening, the new student life and ideals; the student leaders in India and China; the successful methods employed in student work and the present call of Asia to Christian America and England. The appendices deal with the contrasts between orient and occident, moral instruction in Japanese schools, typical questions asked by Japanese, and the religions of China. -

Mr. Eddy's book will be especially helpful to the students of North America. It is more of a general presentation than a detailed study of the subject, but it is an inspirational message drawn from actual contact with Asiatic students.

Missions and Leadership. By J Campbell White, LL.D. 16mo. 192 pp. 50c. N. Collier Printing Co., Wooster, Ohio, 1915.

Dr. White is well-known as the organizer and for many years the general secretary of the Laymen's Missionary Movement. He is a clear thinker and forceful speaker and has won a right to speak on missions and leadership—as he has done in these lectures delivered in South Carolina. First he declares and gives facts to show that the present second decade of the twentieth century is "the decisive decade in missions." He

points out that service to God and man is the only life purpose worth while and that knowledge of world conditions and spiritual forces is essential to power. In the chapter on money and the kingdom, Dr. White is especially at home. He makes figures talk. The final appeal for personal service in the missionary cause is a stirring and convincing argument for more thorough consecration to Christ. He concludes: (1) "The World Field is the only field; (2) The Great Commission is the only commission; (3) Man is God's chosen steward and messenger."

My Lady of the Chinese Courtyard. By Elizabeth Cooper. Illustrated, 8vo, 162 pp. \$1.50, net. Fred'k A. Stokes Co., 1915.

Chinese women are just emerging from obscurity. They are showing their strength and are worthy of study. Miss Cooper bases her revelation of the women and home life of China on letters written many years ago, so that the volume does not reveal the new women being produced by modern civilization and missions. The vast multitudes of China have not changed very much, but they are changing.

In the form of two series of letters as written by the wife of a high Chinese official to her husband, the author pictures the thoughts and conditions of Chinese women of the higher class. It is a secluded life, with many families under one roof—parents, children, mother-in-law, son's-in-law, and grandchildren. The wife, kwei-li, turns finally from the Chinese gods to Christ and in Him finds peace.

Beautifully illustrated and well written, this illuminating story is well worth reading by young missionaries going to China and by those at home who desire a glimpse of the inside of upper-class Chinese homes.

The Most Vital Mission Problem of the Day. By the Rev. Frederick Schwager, S.V.D. 12mo. Mission Press, Teckney, Illinois, 1915. A small volume, hardly more than a bound pamphlet.

This is a translation, by the Rev.

Agatho Rolf, O.M. Cap., of a German book. The author of this is a Roman Catholic and of course he considers the whole mission problem from that viewpoint. Of the seven chapters, four are devoted to comparisons between Roman Catholic and Protestant missions in Asia and to a critical discussion of the "Defects of Protestant Mission Methods," "Modern Tactics of Protestants in the Mission Proper," and "Protestant Methods of Awakening Missionary Zeal." It would be quite easy for a Protestant critic to make a formidable list of the defects of Roman Catholic Missions. Nevertheless Father Schwager's small book is wholesome reading for Protestant missionary workers. It is well for us sometimes to see ourselves as others see us. The viewpoint of the author is distinctly continental, as distinguished from British and American. His pre-suppositions materially affect his judgment, but he is an able man and evidently intends to be fair and honest. A reader who does not understand the currents and cross-currents of life in Asia, might get a wrong impression from Father Schwager's chapters, but the foreign missionary secretary and the foreign missionary himself may find this little book interesting and suggestive.

Working Women of Japan. By Sidney L. Gulick. Illustrated, 12mo, xiv-162 pp. 50 cents. Missionary Education Movement, New York, 1915.

Dr. Gulick gives us here the first extended treatment of the increasingly important theme, the working women of Japan. A reviving Buddhism, under the stimulus of Christian ideals, has renewed its ancient interest in some forms of philanthropy, but the serious problems of industrialism have awakened little concern, except among Christians. The conditions of women in domestic and agricultural employments, the more than 1,000,000 factory girls, the 30,000 *geisha*, the 50,000 *shogi*, are set forth in useful detail. The closing chapter is devoted

to the Matsurgama Working Girls' Home, the remarkable enterprise of Mr. Shinjiro Omoto, which is illustrating to the community and to the government one phase, at least, of the Christian solution of the problem of the working girl.

Historic Churches of Mexico. By Mrs. John Wesley Butler. Illustrated, 8vo, 258 pp. \$1.50, net. The Abingdon Press, New York and Cincinnati, 1915.

Mrs. Butler's description of twoscore Mexican churches, noteworthy as exponents of the legends and traditions of their ecclesiastical system, is of value to the tourist in search of Spanish architecture and local color. To the student of mission fields and faiths this record of the visions and miracles upon which these churches have been founded and of the credulity of their worshipers is a revelation of the Roman Catholic Church in that country. The conclusion is inevitable that the Mexican people have received stones for bread. "The hungry sheep look up and are not fed."

Bahaiism and Its Claim. By Samuel G. Wilson, D.D. 8vo, 298 pp. \$1.50 net. Fleming H. Revell Co., 1915.

Bahaiism claims to have somewhat similar relation to Islam as Christianity has to Judaism. It is founded on Islam, but has advanced to broader and higher spiritual ideals under the lead of a new teacher. Bahaiism is far from Christian and it would be well for those who are lenient toward it in England and America to read this revelation.

The Future of South America. By Roger W. Babson. Map. 12mo, 407 pp. \$1.50, net. Little, Brown & Co., Boston, 1915.

Latin-America is in the public eye. It is a coming continent. Mr. Babson deals with its great commercial future, taking up in detail the conditions in each separate country in turn. The suggestions to those having trading interests in South America are of particular value. Populations and educational conditions are indicated briefly, but social and religious conditions are scarcely mention-

ed. Missionaries and religion in Santo Domingo are referred to as follows: "Just what work Christian missionaries are doing among these people I do not know; but certainly there is a great opportunity, at any rate; the great needs of the hour are education and religion. Until both come this will continue to be the most backward portion of the Western Hemisphere."

Introducing the American Spirit. By Edward A. Steiner. Illustrated. 12mo. pp. \$1.00, net. Fleming H. Revell Co., 1915.

Professor Steiner is never dull. He is always original and thought-compelling, and his latest volume is worth reading. Americans will here see themselves as others see them; foreigners will see America as a loving adopted son sees his foster-mother country. The description of America and the interpretation of the American spirit is given in the form of a bright, entertaining narrative. A German director and his wife are guided through the whirl and beauties of American life and scenery with a running fire of criticism and repartee that reveals the failings and excellencies of the land and the people.

Along the Trail. By Sarah G. Pomeroy. 12mo. 96 pp. 40 cents, net. Fleming H. Revell Co., 1915.

Juniors will be greatly interested in this collection of pen pictures of Indians, Pilgrim fathers, Eskimos, Negroes, mountaineers and foreigners in America. It is full of life and color, and seems more like a collection of travel-tales than a text-book.

The Revelation. By Arno C. Goebelein. 12mo. 208 pp. 50 cents, net. "Our Hope," New York, 1915.

The most obscure book of the New Testament is the most fascinating to those who study it with a key to unlock its treasures. Mr. Goebelein has given us both an analysis and an interpretation that are worthy of careful study. The imagery, the prophecies, the meaning all require deep study, and it is not surpriz-

ing that there are different interpretations. Mr. Goebelein recognizes the various "schools" and himself looks to the future for fulfilment. The Scarlet Woman he accepts as picturing the Papal system and the thousand years as following the destruction of world by empires and the personal return of Christ. It is a study Biblical and spiritual with abundant reference to history.

Blood Against Blood. By Arthur S. Booth-Cleiborn. 12mo. 176 pp. 50 cents, net. Charles C. Cook, New York, 1915.

The writer, a son-in-law of General William Booth of the Salvation Army, makes a vigorous and impassioned protest against war. It is a tremendous indictment, and calls for careful consideration on the part of Christians. Whatever the motives for human warfare, its methods are unchristian and brutish,

Christian Psychology. By Rev. James Stalker, D.D. 12mo. 281 pp. \$1.25, net. Geo. H. Doran Co., New York, 1915.

While many of us do not agree with Dr. Stalker in all of his statements and conclusions, missionaries and students will find these studies valuable. They relate to the various faculties and senses, and their influence on morals and religion. The volume is written in Dr. Stalker's own clear and forceful style

Overtaking the Centuries; or, Modern Women of Five Nations. By A. Estelle Paddock. Pamphlet. 40 cents, paper; 60 cents, cloth. National Y. W. C. A., New York, 1915.

The Y. W. C. A. work has been reaching out to the women of all nations. Its peculiar field, history, methods and excellent results are here given in brief but interest-compelling form.

NEW BOOKS

China Mission Year Book, being "The Christian Movement in China," 1915 (Sixth Year of Issue). Edited by Rev. D. MacGillivray, M.A., D.D. 12mo, xi-586, 252, lvi pp. \$4.00. With Map. Christian Literature Society for China, Shanghai, 1915.

The Students of Asia. By Sherwood Eddy. Illustrated, 12mo, 223 pp. Student Volunteer Movement, New York, 1915.

My Lady of the Chinese Courtyard. By Elizabeth Cooper. 12mo, xvi-262 pp., Illustrated. \$1.50, net. Frederick A. Stokes Co., New York, 1915.

Sketches From Formosa. By the Rev. W. Campbell, D.D. F.R.G.S. 6s. Marshall Bros., Ltd., London, 1915.

A Short History of Japan. By Ernest Wilson Clement. Illustrated, Map, x-190 pp. University of Chicago Press, Chicago, 1915.

Missions and Leadership. By J. Campbell White, M.A., LL.D. 16mo. 192 pp. 50 cents, net. Presbyterian Committee of Publication, Richmond, Va., 1915.

The Inspiration of Responsibility and Other Papers. By the Rt. Rev. Charles H. Brent. 12mo, 236 pp. \$1.50, net. Longmans, Green & Co., New York, 1915.

Fifty Years' Ministry, 1865-1915. Memories and Musings. By the Rev. Wm. Cuff. 1s., net. Baptist Union Publication Department, London, 1915.

Their Call to Service. A Study in the Partnership of Business and Religion. By Philip E. Howard. 16mo, 157 pp. 60 cents, net. The Westminster Press, Philadelphia, 1915.

The Reign of the Prince of Peace. By Richard Hayes McCartney. 12mo, 160 pp. Charles C. Cook, New York, 1915.

The Kingdom in History and Prophecy. By Lewis Sperry Chafer. 12mo, 159 pp. 75 cents, net. Fleming H. Revell Co., New York, 1915.

Children in South America. By Katherine A. Hodge. Illustrated. 12mo, 128 pp. 1s. 5d., net. Oliphants, Ltd., Edinburgh, 1915.

The Second Missionary Adventure. By Warren H. Wilson. 16mo, 32 pp. 35 cents, net. Fleming H. Revell Co., New York, 1915.

Church Finance. A Study of Wrong Methods and the Remedy. By Frederick A. Agar. 12mo. 108 pp. 50 cents. Missionary Education Movement, New York, 1915.

Was It Worth While? The Life of Theodore Storrs Lee. By Some Friends of His. 12mo. 178 pp. Illustrated. 50 cents, net. Association Press, New York, 1915.

How to Live. Rules for Healthful Living based on Modern Science. By Irving Fisher and Eugene Lyman Fisk, M.D. Illustrated, 12mo, xxiii-345 pp. \$1.00, net. Funk & Wagnalls Co., New York, 1915.

The Negro. By W. E. Burghardt Du Bois, Ph.D. 254 pp. 50 cents. Henry Holt Co., New York, 1915.

A Woman in the Sahara. By Helen C. Gordon. Illustrated, 350 pp. 6s., net. Heinemann, London, 1915.

Savage Man in Central Africa. A study of Primitive Races in the French Congo. By Adolphe Louis Cureau. Illustrated, 351 pp. 12s. 6d., net. Fisher Unwin, London, 1915.

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